
A
PRESERVATIVE
AGAINST
SOCINIANISM.
THE SECOND PART.

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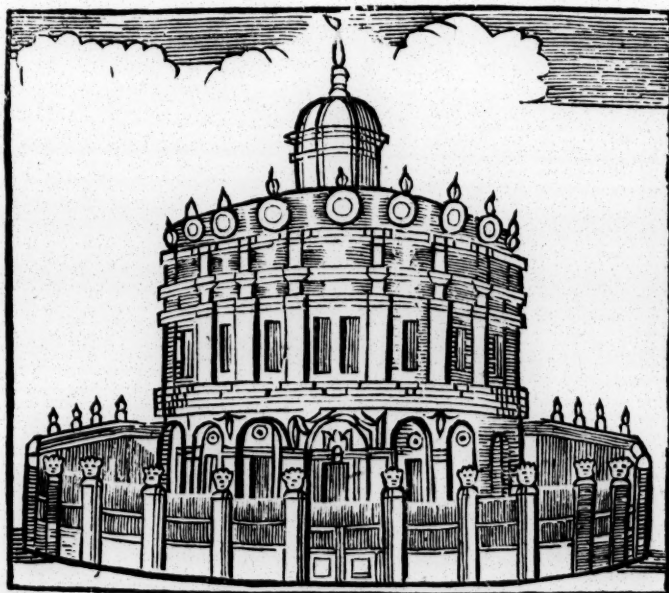
A
PRESERVATIVE
AGAINST
SOCINIANISM:
SHEWING

The direct Opposition between it and the Christian Religion, particularly in those two great Fundamental Articles of our Faith, concerning Original Sin, and the Redemption of the World by the Death and Sufferings of our blessed Saviour.

THE SECOND PART.

By JONATH. EDWARDS D.D.

The Second Edition.



O X O N.

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ERRATA.

Page 3. line 9. read Psal. 8. p. 5. l. 3. after in short, read it consisted, p. 22. l. 25. for Actions, read Affections. p. 40. l. 16. for of Socinus's, read of the Socinians.

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PRESERVATIVE

AGAINST

Socinianism.

HAVING in my former Discourse, shewed how plainly the Socinian Doctrines concerning God, considered either *Absolutely* in himself, or *Relatively* in the Great mystery of the Blessed Trinity, contradict the Account which the Scriptures give us of those matters: I come now to consider the *Opposition* between them, and the other parts of our Holy Faith; That I may make good my charge against *Socinus*, in averring, that by making those great and dangerous Alterations in the Christian Doctrine, he hath been the Author and Founder, rather of a *new Religion*, than of a *new name and Sect* among Christians: having by the Just judgment of Almighty God, fallen from one error to another, untill at length he fairly *shook hands* with Christianity, and, as it is to be feared, at the same time *took his leave* of all Religion, whether natural, or Revealed: as may be shrewdly suspected from many loose and pernicious assertions, cunningly insinuated, and dispersed throughout his writings.

And here the first thing that I am to consider, is the State and Condition of man, before, and after his Fall: This being

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ing antecedent both in order of time and nature, to his Redemption and Recovery; and therefore requisite to be discoursed of, before we can come to shew the *Fundamental* difference, which by their dangerous Innovations, *Socinus* and his followers have made in the doctrine of our Salvation by Christ, which is the sum and substance of the Gospel.

To begin therefore with the *Creation* of man. Here we must take our first Rise, as the Scripture doth, and where *Socinus* likewise begins his Errors. But tho he begins, he doth not end here: for as if he had raised an *Hue and Cry* after our Religion, he pursues it throughout the Bible, from the first Chapter of *Genesis*, to the last of the *Revelations*, Contradicting the account which the Scriptures give us of man, from his first *Coming* into the World, till his last *Going* out of it; that is, from the *Creation*, till the final dissolution of all things. *Socinus* was a wise man, and therefore was resolved not to do his work by halves: *primus ad extremum similis sibi*. He knew where his *Predecessors* were wanting, and he was now able and willing to correct their mistakes. For when he hath entirely vanquished the Christian Religion, then he may hope upon the Ruins of it, the more easily, and the more securely to establish his own.

First then, if we consider the Condition of man before his fall; the account which the Scriptures give us of it is this. That after God by his mighty and powerful word had spoke all things out of nothing; having Created the Heavens and the Earth, and furnished them with all the perfections suitable to their respective natures: Having I say, thus finished this Glorious Fabrick, he now thinks of a fit Inhabitant to be introduced into it. For sure it cannot reasonably be imagined, that so magnificent a structure furnished with every thing that might serve either for use or pleasure; was made either to no purpose, or for the service of some mean and contemptible Inhabitant. As therefore it was provided with all the ornaments and perfections which became so great a Palace: So God provided a suitable guest, of equal state and majesty, accomplished with all the endowments

ments of body and mind, that might qualify him to Contemplate the admirable contrivance of the Creation, and to celebrate the praises of the alwise and powerful Creator. And therefore to put as it were his *last finishing* stroke to the work of the Creation, he introduces man into this glorious Palace, as one who was to be the *Top, Crown, and Ornament* of the Universe: for whose sake, next to his own glory, all these things were made, and to whose Government they were committed, *God having put all things under his feet*, Psal. 28. 6. And therefore it is to be observed, that when God comes to form man, he alters his style and language; for whereas before he only made use of his *Authority*, here he calls in as it were the assistance of his *wisdom*: he did but *speak the word*, and the rest of the works of his hands were made. His mighty voice not only commands things that are, but even things that are not: Confusion and emptiness submit to his authority; he brings fulness out of the one, and order and beauty out of the other; and at his single nod the visible world appears out of its state of non-existence. It was but saying, *Let there be Light, and there was Light; Let there be a Firmament to divide the waters, and Let the dry Land appear and it was so*, 1 Gen. 3. 6. 9. But when he comes to make man, he alters his style, *Let us make man in our own Image, and after our own likeness*, Gen. 1. 26. he proceeds, if I may so say, with greater care, and calls as it were a consultation of the blessed Trinity, being now to make a Creature who was to be as it were an *Epitome* of the whole Creation; all the excellencies that were *divided and scattered* in the other Creatures, were to be *collected* as it were into one Mass, and put into him, who was himself to be a kind of *little world*, as well as the Inhabitant and Lord of the great one.

1 Mundani operis summa conclusa est, perfectio videlicet homine, in quo principatus est animantium universorum; & summa quaedam universitatis, & omnis Mundanae Gratia Creaturae. Ambr. Hexaem. Lib. 6. Cap. 10. 2 Παρά τῶν σοφῶν μικρότης ἔστι κόσμος ὁ ἀνθρώπος λέγεται, ταῦτα πλεόντων ἐν ἑαυτῷ τὰ σοιχεῖα οἷς τὸ πᾶν συμπέπληρωται, Greg. Nyss. de Anima & Resurr. Κόσμος σῶταμος ὁ ἀνθρώπος ὅστις πάντων τῶν τῷ κόσμῳ συμπληρωτικῶν μετέχων σοιχείων, Isid. Pelus. Epist. 259.

And this Divines both 'Ancient and 'Modern (tho some of them otherwise do not use to speak over honourably of our first Parent) take particular notice of, as an Argument of the great dignity and excellency of man at his first Creation; viz. the *deliberation* that was used before he was made, and the *admirable pattern* after which he was formed; which was the *divine nature* it self, of which he was in some measure made partaker; God engraving the image and character of his own glorious perfections upon him.

Now if we farther enquire wherein this *Image of God*, according to which man was made, consisted. *I Ans.* it consisted chiefly and principally in that original Righteousness, which did perfect and adorn his Soul: not excluding that Dominion with which God entrusted him, which was indeed a Ray of Gods sovereign Authority, but was founded in great measure in that *Righteousness* now mentioned, and necessarily supposes it: as is in part acknowledged by our Adversaries, and shall hereafter be made farther to Appear.

Now this *Righteousness* which we say made up the principal part of the *Image of God* in the Soul of man, was its self composed of all those qualities, which are the ornaments and perfections of the several faculties of it: such as are wisdom

Ι Ποίησωμεν ἄνθρωπον. κατὰ μαθε σκαυτὸν ἐν τοῦτ'δε ἀρ' ἄμενος, οὕτως περὶ ἄλλης τῶν κατὰ σκευασμάτων αὐτῇ ἢ φωνῇ ἀνάγκητος. ἐκ εἶπεν ὡς ὡς τῶν ἄλλων, ἡμῶν τῶν ἄνθρωπος. κατὰ μαθε σκαυτὸ τὸ πῦρον. ὅτι προσέβηκε σε τὴν ἡμεῖς προσάγματι, ἀλλὰ βελυτῆριον ἐν τῷ θεῷ, πῶς μέλλει τὸ πῦρον ζῶν εἰς τὸν βίον παράμεσαι. Greg. Nyss. Ora. 1. in verba, faciamus Hominem. Vide ejusdem Lib. de Opificio Hominis Cap. 3. Tanta itaque dignitas conditionis humanæ cognoscitur, ut non solo subentis sermone, sicut alia sex dierum opera; sed consilio sanctæ Trinitatis & opere divinæ Majestatis creatus sit Homo. Nec ob hoc solum, quod consilio Sanctæ Trinitatis sic excellenter à Conditore conditus est, sed etiam quod ad Imaginem ac similitudinem suam ipse creator omnium eum creavit, quod nulli alii ex creaturis donavit. Ambr. de Dignitate Conditionis Humanæ Libellus. 2 Creatio sive productio Hominis longè dissimilis ac diversa fuit à Creatione aliarum rerum omnium. Pro eo enim quod in aliarum rerum productione, dictum tantum fuerat à Deo, vel fiat Lux, vel fiat Expansio, &c. Cum Homo efformandus esset, dixit Deus, quasi præstantissimum omnium esset producturus, veluti consilio inito & majori molimine usus, faciamus Hominem, ad indicandum futuri operis excellentiam. Episcop. Inst. Th. Lib. 4. Cap. 4. vid. Limb. Eadem ferè verba repetentem. Th. Christ. Lib. 2. Cap. 22.

and

and knowledge in the understanding: Holiness and obedience in the will: submission, order, and regularity in the affections: and in short, in that happy and entire harmony which was in the Soul, arising from that uniformity and subordination which there was between all the powers and faculties of it. And thus man after he dropped out of the hands of his maker, was beheld by him with delight and complacencie, and as a mark of his approbation, he pronounced him among the best of the parts of his workmanship, *very Good*, Gen. 1. Last verse. That is, *entirely and perfectly so*. Accordingly the wise man tells us, *that God made man upright*, Eccl. 7. 29.

And indeed if he had not been so, he would have bin a strange *Image of God*, as unlike, and therefore as unlikely to represent him, as beauty would be to be represented by deformity, or order by confusion. For should we suppose man at first made in such a condition, as he hath since by his own folly brought himself to: with ignorance in his understanding, stubbornness and perverseness in his will, rebellion and disorder in his affections: could any man in his right wits, think such a person made after the *likeness and similitude of God*? Can Ignorance, contention, and disorder, be a transcript of that pure and immaculate nature of God; in whom there is nothing but Light, Beauty, and Harmony? I confess a Socinian, who hath formed an Idea of his God, after the likeness and similitude of a man; who hath furnished us with the notion of a material and a finite God; of a frail and impotent Deity, ὁμοιοπαθής, made up of the weakness, and liable to the passions of men; in short, he that can introduce his God as the Heathens did their Deities, looking pale with grief, as one expresses it, trembling for fear, perplexed with doubtful and uncertain expectations of future events; may for ought I know account blindness, and that disorder which arises from the contention and struggle between the faculties, no disparagement to one of his noblest Creatures. In the mean time I hope others may be allowed to think and speak more honourably of their *Creator*, and of one of the most admirable parts of his workmanship, Man: I mean in his first and original frame.

frame and make. And that man was thus at first made with those perfections before mentioned, will appear from these following considerations.

1st, From the *end of his Creation*, which was for the attainment of a supernatural good. He was made for the enjoyment not only of a temporal, ¹ but likewise a spiritual, and if he persisted in his duty, of an eternal happiness. Now this doth necessarily suppose him furnished with all those abilities and powers, which were necessary for the attainment of that end. Such must be, First the *knowledge* of God, himself, and his duty towards both; or else he could never have discharged it: 2^{dly}, *Holiness*, without which he could never have procured the favour of God, in which the happiness for which he was designed, did principally consist. Surely man was never sent into the world, only that he might eat, and drink, and sleep, and gratifie his senses. All this he might do indeed: but the satisfactions resulting from thence, were to be subordinate only to those nobler pleasures, which were to arise from the contemplation of the *Wisdom, Power and Goodness* of God, displayed in the works of the Creation; which must needs far exceed all the lower gratifications of sense. And therefore as the ² Fathers and others, sometimes compare the visible World to a *Palace*, furnished with every thing, that might serve either for use or pleasure: and tell us that Man was the mighty guest, who was to be entertained and feasted there:

1 *Fecerat hominem rationis capacem, imitorem sui, virtutum æmulatorem, cælestium gaudiorum cupidum.* Ambr. Hexaem. Lib. 6. Cap. 10.

2. Ὡς περ τις ἀγαθὸς ἐσιάτωρ ἔπερ τῆς παρασκευῆς τῶν ἐδωδύμενων τὸν ἐσιώμενον εἰσφικίζεται δεῖν. Κατὰ τὸν αὐτὸν τρόπον ὁ πλάσιός τε καὶ περὶ τῆς φύσεως ἡμῶν ἐσιάτωρ παντοίοις χάλλεσι κατακοσμήσας τὴν οἰκίαν, τὴν δὲ μεγάλην ταύτην καὶ παντοδαπὴν πανδυσίαν ἐτοιμασάμενος, ἕως εἰσάγει τὸν ἀνθρώπου, ἔργον αὐτῷ δεῖν, ἔπειτα τὴν κτίσιν τῶν μὴ προσόντων, ἀλλὰ τὴν ἀπόλαμπιν τῶν παρόντων. Greg. Nyss. de Hom. Op. cap. 2. Καθάπερ ἔν οι ἐσιάτωρες ἔπερ ὅτερον ὅτι δειπνῶν καλῶσιν, ἢ τὰ πρὸς ἐνωχίαν πάντα εὐπερίσταται τὸν αὐτὸν τρόπον καὶ ὁ τῶν ὅλων ἡμεῶν διὰ τις ἐσιάτωρ, ἀνθρώποι καλεῖται μίλλων ἐπὶ τὴν ἐνωχίαν, ἔρ. Phil. De Mundi Opificio. p. 13.

So at other times, they tell us that this world was ' a *sacred Temple* into which man was brought, as the great *Priest and Antistes*, who was to celebrate the praises of the wise Artificer, to give thanks unto him for his Benefits, as it were in the name of the whole Creation, and to purchase the continuance of his favour towards them. Now this must necessarily suppose wisdom in him; for *God hath no pleasure in the sacrifice of fools*, Eccl. 5. and Righteousness likewise; forasmuch as the *prayers and praises of the wicked are an abomination to him*.

2. This may be proved from that *Dominion* with which man was entrusted over all other interior Creatures: which is not only acknowledged by *Socinus*², but earnestly contended for, as that in which he supposes the Image of God after which *Adam* was made, principally to consist. Now this dominion could never duly be exercised without knowledge: forasmuch as without it *Adam* could never have attained the end of his Authority, which was his own good, and the common benefit and advantage of other Creatures. Nay since according to *Socinus* his hypothesis, this dominion of *Adam*, was of so vast an extent as to reach up to the Heavens³: This must suppose in him a very great measure of knowledge; he must be a very wise man sure that can govern the Stars; more than ordinary skill in Mathematicks must be necessary, not only to *describe*, but to *direct* their motions; to overrule as well as to *under-*

1 Sicut mundum propter hominem machinatus est, ita ipsum propter se, tanquam divini Templi Antistitem, spectatorem Operum rerumque Cælestium, Lact de Ira, c. 4. ἵπας ἀναδείκνυσιν ἐν τῷ κόσμῳ τὸν ἀνθρώπου, τῶν ἐν τῷ δαυμάτῳ, τῶν μὲν διατὴν ἐσόμενον, τῶν δὲ κύριον. ὡς διὰ πᾶν τῆς ἀποκαύσεως τὴν σύνεσιν τῷ χορηγῶντος ἔχειν, διὰ δὲ τῷ κῆλλος τε καὶ μέγας τῶν ὁραμένων τὴν ἀρετὴν τε καὶ ὑπὸ λόγον τῷ πιποικώτος δυνάμιν ἀνιχνεύειν. Greg. Nyss. de Hom. Opif. cap. 2. ἵερὸν μὲν καὶ ἀγιώτατον ὁ κόσμος ὅτι καὶ θεοπεπίεστος, εἰς δὲ τῶν ὁ ἀνθρώπος εἰσάγεται, Ἰω. Plut. de Animi Tranquill.

2 Dei Imago ac similitudo ad quam conditus est homo, præcipue consistit in dominatu rerum omnium, præsertim inferiorum, sex illis diebus à Deo creatarum. Socin. Præl. Th. cap. 3. Catech. Racov. de via salutis cap. 1. Sciendum est Imaginem dei non significare immortalitatem, sed potestatem hominis & dominium in omnes res à Deo Conditas, supra terram, designare.

3 Vid. Socin. ad Defens. Fran. Puccii respon. cap. 2.

stand the influences of those Coelestial bodies. This was so evident, that even *Socinus*, tho sometimes he doth so far disparage the wisdom of our first parent, as if he were not worthy to govern a flock of sheep; yet at other times, when it is for his purpose, he can subject the whole Creation without exception of any part of it, to his government. And then acknowledges that *reason and understanding* ¹ are necessarily included and supposed in it, because without reason, it could never be duly or indeed tolerably managed. Nay he doth not mean only the bare faculty (for sure, for the discharge of so great and extraordinary a trust, it was requisite he should be accomplished with extraordinary endowments) but the ² improvements of wisdom, prudence, and sagacity.

2. As this *Authority* of *Adam* could not be duly administered without *knowledge*, so neither without *holiness*. For it was not to be a brutish and tyrannical government: but such as was to be exercised with prudence, moderation, and righteousness. In short, he could not with any decency be presumed fit to be entrusted with the government of others, that could not govern himself; because if he had transgressed the rules of his own reason, and the law of his Creation, he would thereby have shewed other creatures the way, and have justified them in their revolt from his Authority, as it afterwards happened by his folly and prevarication.

Lastly, without this *Iustitia Originalis*, Original Righteousness, as man would have bin unable to have answered the *ends* of *his Creation*: so neither could he have answered the *Character* which God gave of him, in pronouncing *him very good*. Now let us take this notion of goodness from *Socinus* his definiti-

¹ *In imperio illo mens & ratio inclusa est; cum mens & ratio qua homo praeditus est, illius imperii causa efficiens sit.*

² *Adime enim homini rationem & mentem, & illi omne propemodum imperium in res Creatas ademeris: quemadmodum prudentia, sagacitate & industria Hominis potissimum fit, ut illi res creatae omnes subjiciantur, eique ad ipsius usus & commoditates deserviant, Idem. Ibid.*

on of it. That, saith he, may be stiled *very good*, ' which is possessed of all those perfections and excellencies which belong to its nature. From hence it will appear that man was possessed of *Original Righteousness*, because it is that, which chiefly made up the dignity and excellence of his nature. It was a perfection that belonged to him in his state of *Innocence and Integrity*, which the Socinians themselves will sometimes allow man to be created in. For this *Integrity* in man consider'd as a rational Creature, and endued with freedom, and a power over his own actions, necessarily supposes both knowledge and holiness; these being *moral perfections*, of which man is capable, and which belong to him in his Original frame and constitution; and without which he could not have discharged his duty, nor have bin, *in eum usum in quem comparatus erat, aptus & idoneus*, (as Socinus expresses it) fit for the end and purpose for which he was created, which was to serve and praise his maker, and consequently the want of them in any just degree, must have bin a degree of imperfection: which would not only be a disparagement to man, but must have reflected a dishonour upon God, in forming a Creature destitute of those perfections of which he was capable, and which were every way suited to his constitution. To make this plain, let us for once make an absurd supposition, that God at first created man, with imperfect Organs of sense, speech and motion; purblind and slow of hearing, with a faltering tongue and feeble knees: stammering when he spoke, and staggering as he went; who should complain of pains, aches and infirmities, as soon as he came into the world, as others use to do when they are ready to go out of it: Can any man imagin, that as soon as such a strange Creature had dropped out of the hands of his maker, he would have bin dismissed by him, with the high commendations of health, soundness and integrity? So nei-

1 *Id est valde bonum quod omnem eam bonitatem habet, quæ propria ejus rei est de qua quæritur.* Socin. De statu primi Hom. cap. 1. *Ea dicuntur bona, quæ in suo genere perfecta sunt, vel ad eum usum in quem comparata fuere, apta sunt & idonea.* Idem ad defens. Puccii Resp. cap. 1.

ther on the other hand, had he made a man of weak Intellectuals, of a perverse and stubborn disposition, with affections rebelling against the commands of reason, could it either with propriety or truth be said, that such a one was *very good*, who wanted those moral perfections of Knowledge and Righteousness, of which he was every way as capable as he was of sight or hearing; and the want of which were as absolutely inconsistent with the *integrity and uprightness* of his mind, as sickness and infirmities would be with the *strength and vigor* of his Body.

You will say that a little degree of knowledge might have served *Adam's* turn in Paradise; and that no other Righteousness was requisite, but a freedom from Sin, that is, from any stain or defilement of his nature, *ut omni labe ac vitio careat*, as *Socinus* speaks, To this I *Ans.* Besides all that hath been said before, man's *liberum arbitrium*, his free will, and that absolute *power and dominion* over his own actions, which our adversaries allow *Adam* to be possessed of, in his state of innocence, is a sufficient confutation of this assertion. For first, Free will supposes knowledge, the knowledge of God, himself, his duty; of all actions which he was obliged to perform, and of all the circumstances of them likewise, without which they would not be voluntary¹.

2. As his *dominion* over other Creatures, gave him authority, and supposed *Abilities* in him to govern them: so this dominion over his own actions naturally and necessarily implies a *power* in him to govern himself, and all his affairs. And this again necessarily supposes a subordination between the powers and faculties of his Soul, in which subordination we make Original Righteousness to consist. For he that cannot govern his *thoughts and desires*, will never have the entire government of his *actions*, of which the former are the springs and principles. You will say there may be some struggle between

1 Τὸ ἐκείσιν ἐστίν, ἧ ἡ ἀρχὴ ἐν αὐτῷ, εἰδὼν τὰ κατ' ἑκάστω, ἐν οἷς ἡ πρᾶξις.
Arist. Eth. Lib. 3. cap. 1.

sense and reason, and yet reason may preserve its authority, and tho with difficulty, yet may keep the affections in order. I *Ans.* Any such struggle or resistance is inconsistent with that *absolute power* over our actions, which we call free will, and which we suppose *Adam* to be invested with in the state of Innocence. Every propension to evil, every reluctance of our passions against our reason, is a real weakening of our dominion, which is not *complete*, when it is not able to keep all quiet in the Soul. No man was ever yet master of himself, that could not master his own inclinations, and therefore wherever that authority is entire, it will enable men to command the *desires*, and to govern the *affections*, so as that they may be at the beck of Reason, to move or stand still, like the *Centurion's* Servant in the Gospel, and to act according to the direction of the superior faculties: otherwise a man in great measure hath lost his authority, and from being a master, in a little time will become a slave.

In short, any inclination or proneness to Sin, is inconsistent with an *absolute freedom* over our actions; as is evident from this state of our corrupt nature, in which our liberty is so much weakened and impaired, that the bare commands of reason, neither are, nor ever were able since the fall of *Adam*, to keep the passions in order, without the assistance of some higher and supernatural principle, *viz.* the grace of God: as is evident from the experience of all the world, and is acknowledged by all Christians, except *Pelagians*, and *Socinians*, if these latter may deserve that name.

And this was the state of man in Paradise; not a state of *impeccability*, as if it were impossible for him to Sin: for he was capable of being tempted, and as the event shewed, of being foyled by the temptation. But all this was through his own default, who might if he had pleased, have rejected the temptation, before it did in the least prevail over him.

All which notwithstanding the opposition that at some times is made to it, at other times seems to be acknowledged by our Adversaries themselves. *Socinus* will tell us, first that man

at first was made *upright and innocent*, not only without any *sin*¹ which might defile his nature², but without any *proneness or inclination to it*. 2dly, That man was endued with freedom and power over his own actions³. Put both together, innocence and rectitude, a power to do good, without any propensions to evil, and you will make up that *Original Righteousness* which we contend for. Nay the Remonstrants will go further; and except in one case, *viz.* that of the forbidden fruit, where man was left to his liberty, it being the tryal of his obedience: in every thing else they tell us, that he was so far from having any *inclinations*, that he had not a *power* of doing evil. That the law of nature, or right reason, was not to him, so much a⁴ *rule or direction* for the government of his actions; as a kind of *Instinct*; pushing him on and compelling him as it were, to do those things which were agreeable to it: so that he could no more act against the dictates of his reason, than a child or a beast can against the direction of sense, and the appetites which naturally arise thence. So that he seems at his first Creation to act by a necessity of nature, and not by a principle of freedom and choice.

Here it is to be observed in the first place, that as to *Moral Righteousness*, which consists in an obedience to the law of nature, *Limb.* and the Remonstrants make *Adam* to be possessed of it, in an higher manner than any *Calvinist* ever yet asserted; who tho they affirm man to be created in a state of Holiness, yet they allow it to be a state of Freedom: and

1 *In eo naturalis perfectio Hominis est, ut omni labe ac vitio careat: hæcque fuit in primo homine, qui integer & incorruptus creatus est.* Socin. præl. Th. cap. 3.

2 *Pronitas ad peccandum quæ in homine conspicitur, ab ipsa prima creatione ortum non habet; namque Salomone teste, Deus fecit hominem rectum.* Lib. Suas. quod Regni Pol. &c. cap. 5.

3 *Omnes concedunt, & Ratio ipsa manifeste docet, in primo homine ante Lapsum liberum arbitrium fuisse.* Præl. Th. cap. 5.

4 *Lex naturæ Adamo tanquam stimulus fuit, quo infantium instar impelleretur ad bonum.* Limb. Th. Christ. Lib. 3. cap. 2. *Lex naturalis in statu integritatis, non erat tam lex officium præscribens quam instinctus naturalis & stimulus, hominem excitans & impellens ad ea agendum quæ illi consentanea erant.* Sect. 2. ejusd. Cap.

therefore

therefore notwithstanding the regularity and subordination which was between his faculties, by virtue of that natural dominion which he had over his own actions, they grant that he might disobey the dictates of his reason, and transgress the Law of his Creation.

2dly, That hereby *Limb.* very notably, and, if what he saith be true, very effectually overthrows two known and avowed principles which pass currant among the *Socinians* and *Remonstrants*, and which we have mentioned in the first part p. 19. First, whereas they generally say that freedom is absolutely necessary to the will in all its actions, being its essential property which cannot be separated from it: Here *Limb.* tells us that the will of *Adam* in his state of integrity, was not a 'neutral will, Indifferent to the practice of good and evil: but that he was possessed of such a natural uprightness, that he neither did, nor could desire, or do any thing that was inordinate and unlawful. You will say that notwithstanding this *Limb.* is true to his principle, and that he still asserts the freedom of mans will, tho these expressions may serve to overthrow it. *Adam* indeed could not ² act against his Conscience, but that, saith he, did not proceed from his want of freedom: but because the Law of nature overruled that freedom. I confess he doth say so: but by this saying he is so far from mending the matter, that he makes it much worse, and within the compass of a few lines, heaps up so many contradictions, that it is almost as difficult to number, as it is to reconcile them.

For first I would fain know of him, how that will can be

1 *Voluntas Adami non fuit neutra, in bonum ac malum æque indifferens: sed antequam ei Lex à Deo posita erat, rectitudinem habuit naturalem, ut inordinate nec concupisceret, nec posset. Integritas ergo talis in illius voluntate erat, ut contra naturæ legem & Conscientiam peccare non posset, Limb. Lib. 2. cap. 24. Sect. 5.*

2 *Adamus contra conscientiam peccare non poterat, non quia voluntas ejus non erat libera, sed quia Lex naturæ non proprie apud Adamum Legis officium exercebat, cui Adamus obedire aut non obedire poterat: sed stimulus tantum aut instinctus naturalis fuit, ad faciendum quod licitum erat. Instar infantium, qui nullo ad Legis transgressionem appetitu ducuntur, sed rebus omnibus quantum necessitas requirit, uti contenti sunt. Idem ibid.*

free, according to the notion of freedom as it is stated by himself and all the Remonstrants, which is not *neutra*, a neutral or *Indifferent will*. Here he saith, *Adami voluntas non fuit neutra & Indifferens*: and yet in the same chapter he describes liberty by this very *indifference* which he makes to be the formal notion of it. From whence I must conclude, that if *Adams* will was not *indifferent*, it was not *libera*, a free will: and that if it were *free*, it must at the same time be *indifferent*.

2dly, I desire to be informed, how it is possible for *Adam* to preserve his freedom, and yet not be able to act against the law of nature and the direction of his conscience: since the very notion of liberty according to him, supposes an absolute power in the will over its own actions, to perform, or suspend the performance of them at its own pleasure. Sect. the fifth he told us, *Adamus contra legem naturæ, & conscientiam peccare non poterat*. And yet Section the 20th. *Exigit libertatis Ratio, ut voluntas potestatem habeat tam agendi quam non agendi, postquam omnia ad actionem requisita adsunt*. Now he that can talk at this rate, takes too great a liberty in his writings, and presumes too much either upon the carelessness, or good nature of his Readers.

3dly, I want a further Resolution, how *Adams* will could be *free*; and yet he in the mean time act by a *natural instinct*, which is nothing else but in other words a *necessity of nature*. For whether that *instinct* proceeds from sense or reason, in this case it makes no difference, the actions which flow from it, being in both cases equally necessary and unavoidable. And therefore *Limborch* tells us, that *Adam* was governed by the law of nature, as *infants* are by the direction of sense, and sensitive appetites, who cannot be presumed before they arrive at the use of reason, to act by deliberation and choice. Now from hence one of these two things must unavoidably follow; Either first that *Adam* in the state of innocence had

1 *Vera itaque voluntatis libertas consistit in indifferentia activa, qua positis omnibus ad agendum requisitis potest agere vel non agere; hoc enim exigit libertatis ratio. Sect. 20.*

the *faculty* of willing, without ¹ the *essential property* of it, which they say is freedom, and therefore absolutely inseparable from it. Or *2dly*, that liberty and necessity may be reconciled, which at other times they tell us can no more be done, than you can tie both parts of a contradiction together.

2dly, The other known principle of the *Socinians* and *Remonstrants*, which is clearly destroyed by *Limborch* is, ² that *Religion and necessity*, are absolutely inconsistent; Forasmuch as there can be no room left for the one, where the other doth prevail. Now that which necessarily results from hence must be this; First that *Adam* before his Fall, acting by a natural instinct, was *incapable of Religion*; or *2dly*, that *Moral Righteousness*, which consists in the practice of those duties which right reason, and the law of nature prescribes, is no part of it. Either of which must be a very impious as well as a very absurd assertion: for it must either suppose man, at his first Creation not to be endued with reason: or if he were, that he was not obliged to act according to the rules and directions of it: which to affirm, were plainly to confound and alter the nature of things, and to overthrow the first and original notions of Good and Evil.

Now by what we have thus laid down out of the writings of the Adversaries of this Truth, one would think that there should be no great difference between us, but that we were if not perfectly agreed, at least in a fair way to be so. And indeed if we had to deal with men whose meaning might be guessed at by their words, or who would stand to any principles and be consistent with themselves; this part of the controversy might easily be ended, or at least, might be fairly accommodated: but when they come to explain themselves, they and we, notwithstanding this seeming consent, are found to be at as great distance, as the *Arctic* and *Antarctic* Poles.

¹ *Libertas hæc à voluntate est inseparabilis, Limb. ibid. Sect. 20. Voluntatis proprietas libertas est, quæ ita voluntati intima est, ut sine ea non sit voluntas, Sect. 9.*

² *Ubiunque necessitas dominatur, ibi Religioni non est locus, Exam. Censuræ in Conf. Remonst. p. 82.*

For tho *Socinus* acknowledges that God at first made man after his own *Image*: yet he tells us that that *Image*, as we shewed before, consisted only in the *Dominion* which God gave him over the whole Creation: and that all other notions of similitude, whereby he may be thought to resemble God, are but *Commenta Humana*, the inventions of men; not any part of the Revelation contained in the Holy Scriptures. In short, that *Adam* was born a frail, mortal Creature, having only the bare faculties of understanding and will, but without the accomplishments of either; being neither endued with wisdom nor holiness: a pure *rasa Tabula*, capable indeed of any impressions, but having no characters either of wisdom or Righteousness, engraven upon his mind, by the finger of God, when he first dropped out of his hands.

Let us consider particulars, and thereby we shall be enabled to take a clearer view, and frame a better judgment of these *Socinian* opinions; and how far they are from being conformable to the Scripture account, and the notions which both Jews and Christians, have from thence formed of these matters.

And first we will begin with the τὸ ἡγεμονικόν, the supreme and leading faculty of the Soul, the understanding; and whereas we told you before that God Created man as in perfect *stature of Body*, so likewise in full *ripeness of understanding*, so that he had a perfect knowledge of God, himself, his duty, and all parts of the Creation: *Socinus* will tell you that all this is a great mistake. For tho he acknowledges that God Created him in perfect strength and vigor, at the full age, and with the complete dimensions of a *Man*; yet he would have us believe, that in his understanding he was a *meer child*; which was to grow up with him, by observation, study and experience as in other men. But otherwise at his first production, that he had very little knowledge of himself, or any thing about him. So that if you were to form an Idea of man from the writings of *Socinus*, you might fancy him to be an overgrown Baby, at his first coming into the world, gaping, and staring, and casting his eyes about him; surprised
and

and pleased like a Child at *Bartholomew-Fair*, with great variety of beautiful objects, but totally ignorant of their natures, and the uses for which they were designed.

For first say they, whereas God placed him in Paradise, where amidst great variety of Herbs and Plants, grew the Tree of Life, of which *Adam* had the free liberty of eating; and the eating whereof must have bin of singular use to him, either thro its natural efficacy, or Sacramental signification: yet this was of very little or perhaps of no advantage to *Adam*,¹ who was perfectly a stranger to the virtue of it, and therefore was not likely to receive any benefit from it. So that as to what concerned *Adam* himself, it might as well have been planted in *Utopia*, as in Paradise; for whatever virtues it had, he was totally ignorant of them, and knew nothing of the use, till he was peremptorily forbid the using of it.

2dly, Tho *Adam* was naked, yet he knew not that he was so, *sed instar infantis vel pueri se nudum esse ignoravit*, Smalc. de ver. Dei fil. cap. 7. One would think at this rate that he had not arrived to the perfect use of his senses, any more than the free exercise of his Reason; for if he had had but his feeling about him, sure he must needs have discerned whether God had given him a Coat of Mail, or only his own Skin for a covering. But he innocent Creature like a perfect Child, knew not the difference between being clothed with Armour, and being armed with nakedness.

3dly, As to his *Wife and the Beasts of the Field*, when brought to him, he knew no more of either, than what was barely represented to his senses², so that his knowledge of them seemed to be little more than that of the Brute Creatures themselves.

¹ *Quamvis cibo illi subinde comesto, vim à morte in perpetuum conservandi insitam fuisse diceremus; hoc beneficio Adamus nunquam dici potest donatus fuisse, propter esum cibi illius sibi permissum; cum ejusmodi vis ei nunquam patefacta fuerit, nisi postquam illius comedendi facultate privatus fuit.* Socin. ad Defen. Puccii Resp. p. 299.

² *Quis tibi patefecit Adamum cognovisse naturam omnium Bestiarum, & suæ conjugis? Annon vides, Bestiarum nomina non ad alia respexisse quam ad ea quæ sensibus sese prodebant, & unicuique manifesta esse potuissent.* Socin. de statu primi Hom. Cap. 4. p. 296.

You will say *Adam's* giving names to all the Beasts of the field, and Fowles of the air is an argument of the quite contrary, viz. of very great knowledge, because to enable him to assign proper and pertinent names to creatures, he must have had the knowledge of more than their external shape and appearance: otherwise a Pebble might be mistaken for a Diamond, and every thing would have bin called Gold that glistered. He must therefore have had a perfect knowledge of the natures¹, properties, powers and faculties both of Plants and Animals: because *names* lead us into the true understanding of the *natures*, and *distinction of things*. And therefore *Plato* in a Dialogue which he wrote upon this very subject *περὶ ὀνομάτων ὁρθότητος*, which he Entitles his *Cratylus* from one of the persons speaking in it; openly declares² that it was no ordinary matter, nor the work of any mean vulgar persons to impose names upon things: nay since he who at first assigned names, must know the nature of those things, he was of opinion, that he must be master of more than ordinary,³ nay indeed than of *humane wisdom*, to enable him to do so. But let *Plato* say what he will, and let other wise, either Heathens or Christians think what they please: ⁴*Socinus* will tell us

1 Neque enim Hebræi Animalium nomina temere imposuerunt, ut Latini, Græci & Barbari, sed sapienti consilio. Nempe ipse ille Adamus Animalibus ad se adductis, nomina imposuit illorum naturæ congrua, partim ab iis sumpta quæ in sensus incurrerant, voce putæ, colore & externa corporis specie; Partim ab iis quæ intus latebant, & soli animo se offerebant, ab indole nimirum & moribus: quæ non usu didicerat, &c. Sed sapientia quadam infusa & congenita pervidebat, Deo singularum Animalium arcanas proprietates in illius oculos ingerente, Boch. de Animal. Sacr. Præf. p. 2. Nec sine numine Adamum illa imposuisse ex ea liquet, quod horum nominum vix ullum est, quod non certa ratione constet, nec est quod suspicentur Hebrææ Linguae ignari, hæc à nobis temere asseri, cum rem à multis sæpe jactatam, longa inductione demonstrare conati simus, ibid. p. 18.

2 Οὐ φαῦλον εἶναι τὴν τῶν ὀνομάτων θέσιν, εἰδὲ φαύλων ἀνδρῶν, εἰδὲ τῶν ἐπιτυχόντων.

3 Οἶμαι μὲν ἐγὼ τὸν ἀληθέστατον λόγον περὶ τῶν εἶναι ὧ Σώκρατες, μείζων πνῶ δύναμιν εἶναι ἢ ἀνθρωπείαν, τὴν θεμένην τὰ πρῶτα ὀνόματα τοῖς πλάσμασι, Ibid.

4 Num tibi videtur ex his Colligi posse, Adamum cognovisse naturam omnium Bestiarum & suæ conjugis? Nam ex nominibus conjugis impositis clare liquet, quatenus ea cognitio, quam nominum impositio arguit, progredereetur; nimirum ad ea, quæ quilibet quantumvis stupidus cognoscere potuisset.

another story, that this was so far from being an Argument of more than ordinary wisdom, that it might be consistent with the greatest ignorance: and therefore that neither *Adam* himself, nor any body else, should put a more than ordinary value upon his knowledge upon this account. It is true he gave names to creatures, but herein he did no more than what, *quilibet quantumvis stupidus*, the meanest and most ignorant Blockhead might have done.

Lastly, whereas God at first made *Adam mortal*, being lyable to death by the very constitution of his nature, as *Socin.* again and again tells us *de statu pri. Hom.* yet he knew nothing of his ¹ mortality: ² he was formed out of the earth indeed, but that was more than he knew, and into dust according to the course of nature, and the Law of his Creation, tho he had not sinned, he was to have returned. But for all this he might dream of an immortality, as other ³ vain men have done since, *who think that their Houses shall continue for ever, and their dwelling places to all Generations. Ps. 49. 11.* And thus by making our first Parent to feed himself with those vain and imaginary hopes, he turns the Garden of *Eden* into a *Fools Paradise*.

Now if this be true, I must profess my self to be of the same mind with *Smal.* ⁴ that all this wisdom of our first Parent which hath bin so much talked of, and magnified by Christians, is but a meere Chimæra, owing to the inventions and whimsies of some fanciful men. And with him *Epif-*

¹ *Primus homo se mortalem esse, nemine indicante, non agnovit. cap. 4. p. 259.*

² *Verisimillimum est Adamum ne scivisse quidem, quando ex terra sumptus esset; quis enim hoc illi indicaverat? Nemine autem indicante, quomodo id scire potuerat: cum simul atque creatus erat, terra non amplius esset, sed aliud quid, quantum sensibus percipi poterat, à terra longe diversissimum? p. 296. Ante lapsum Adamus fuit terrenus, & sic ante lapsum corpus suæ naturæ omnino abolendum habuit, p. 263.*

³ *Quis hac de re dubitare potest, cum vix ipsi nos, rationibus licet efficacissimis perpetuæ ac certissima experientia edocti (præsertim cum florente adhuc ætate sumus, & recte valemus) moriendum esse nobis plane credamus, immo nos nunquam morituros esse, sperare videamur? p. 296.*

⁴ *Sapientiam primo homini tributam, Idæam esse in cerebro hominum natam, Smal. contra Franz. p. 44.*

copius, seems very well to agree, who tells us that in *Adam* before the fall we might find the innocence of Children joyned with the simplicity and ignorance of them. In short, *Adam* in his state of nature was a very natural, a meere *Infant*, that did not know the difference between Good and Evil, and could scarce distinguish between his Right hand and his Left. And was such a one fit to be *Gods Vicegerent*, and under him to be entrusted with the care and government of the world? Read but the Fathers and they will tell you another story, who can scarce speak things great enough of the *Dignity and Excellence* of mans nature, as may in part appear from those few passages (among many others, which might be collected) which we before cited out of their writings. And when they have hereby enabled you to form an Idea of a creature adorned with exquisite perfections, with all the accomplishments humane nature was capable of: in short, when they have raised your expectations to the greatest height, so that you might well have thought, that you were to behold a kind of *Cælestial man*, or rather a *Terrestrial God*: all this, to your great amazement, when you come to peruse the writings of *Socinus* and his friends, dwindles into the description of a weak, frail, simple ignorant Baby; a meere *Puissè*; in stature perhaps a man, but in understanding a very child. And indeed *Socinus* himself when it is for his purpose, *viz.* to establish the belief of that *mighty Sovereignty* which sometimes out of his great bounty he will be pleased to confer upon *Adam*; (and which could not be well or wisely entrusted but with a person of extraordinary endowments) can graciously allow him to be endued with *prudence wisdom*, and *sagacity*, as was said before. In effect no man ever raised the Dominion of *Adam* to so high a pitch as he hath done: for he makes it reach above the Clouds, placing the *Heavens* as well as the *Earth* under his feet, making the glorious Luminaries of them, not only subservient to his use, (as *Marc. Anton. Flaminius* in

1 *Rectitudo itaque hæc, in simplicitate & innocentia constitit, quæ ætati istæ primæ Adami, tanquam infantili, conveniens fuit.* Episcop. Inst. Th. Lib. 4. cap. 4.

his Paraphrase on the 8th Ps. well expresses it, and which is quoted with great commendation by Socin. but doth not serve his purpose) but likewise subject to his Empire: bringing in the Sun and Moon and Stars, as in Joseph's Dream, doing as it were their Homage, and making Obeysance to him. Lastly the very ² Angels of God, those glorious Spirits, and every thing but God himself, he makes the subjects of this vast and mighty Dominion.

And thus when he hath prepared you to entertain your thoughts with the contemplation of one of the most glorious in some respects of all Creatures, you find your self strangely disappointed: for when you come narrowly to survey him, *this Giant* all on a suddain shrinks into a Dwarf; and he whom God placed but a little lower than the Angels, and whom Socinus when in a good humor can be graciously pleased, to place above them: at another time he shall put upon the same level with the Beasts, and make him like the Horse and the Mule which have no understanding. A perfect stranger to himself and every thing about him: being naked, he good man might think that he was arrayed in a Robe of State, when (alas!) he was wrapt up only in his own Innocence. Tho mortal, and subject to Death, he thought of nothing but living forever. How scandalous is this account, how injurious to the first great Parent of mankind! But they who think and speak so dishonourably of the second Adam, as to degrade him from his Divinity, and place him in the number of meere men; may with as good reason, Dethrone the first Adam from his dignity, and rank him in the number of the Beasts that perish.

¹ Hinc Mar. Ant. Flaminius præstantissimi ingenii vir, in Paraphrasi sua in eum Psal. conscripta, veritatis vi & efficacitate verborum Regii Vatis permotus, sic eum loquentem facit. Tu denique Hominem huic medio mundi Globo, tanquam Mortalem aliquem Deum, præpositum esse voluisti; neque solum ea quæ gignuntur in terris, sed etiam cælum ipsum, & admirabiles illos siderum fulgores, ad usus & commoditates illius creavisti, De primo Hom. Stat. p. 286.

² Quibus verbis addi potest, Angelos ipsos, quamvis ad hominis usum non itaque creatos, Homini tamen Dei jussu inservire: ita ut nihil plane esse videatur, præter ipsum Deum, quod Homini aliqua ratione subjectum esse dici non possit. Ibid.

Let us now proceed, to the account which they give of the *Holyness* of *Adam*, which is the other principal part of that *Image of God*, after which he was made. And here *Socinus* endeavors to rectifie the mistakes, which have passed for currant among Christians in this matter; for whereas we have hitherto bin taught to believe, that man was at first made with Holyness in his will; order, submission, and regularity in his affections: This great Reformer will tell us, that this is a groundless imagination, *vetus ac fœtida fabula*,¹ as *Smalcus* styles it, a stale and senseless fable.

We may if we will, fancy never so great things of *Adam* in the state of innocence; that there was nothing but order and uniformity between his faculties; all calm and serene in his mind; no clouds or mists of passion to disorder his reason; no Rebellion of the *Inferior* against the *superior faculties*. But the plain truth of it is, *Adam* was cast in the same mold, and made up of the same ingredients with our selves. He found the same² struggle in his breast as we do; his reason directing him to one thing, and his senses to another; and in this combate, reason was sometimes foyled, and, what nobody ever told us before, his passions had often disobeyed his understanding and got the mastery over it, even before he disobeyed the commands of God in that famous instance of eating the forbidden fruit: which in other words amounts to this, that his *Actions* had oftentimes tripped up his *Reason*, before he received his *great Fall* as it is usually styled by us.

And with him agree the Remonstrants, who tell us that *Concupiscence*, or the first motions and inclinations to Sin are natural, and were found in our first Parents, in their first and

¹ *Primum Hominem sanctitate, & Donis supernaturalibus ornatum fuisse ab ipsa creatione; vetus est ac fœtida Fabula*, Smal. Refut. Lib. Nov. Aria. cap. 24.

² *Sunt qui dicunt, Originalem Hominis justitiam in eo fuisse, quod Rationem Appetitui ac sensibus dominantem haberet, eosque Regentem, nec ullam inter ipsam & illos dissidium esse. Verum nulla ratione adducti hoc dicunt: cum potius ex eo quod Adamus deliquit, appareat appetitum ac sensus rationi dominatos fuisse, nec bene inter Hanc & illos antea convenisse.* Socin. Præl. Th. Cap. 3.

original State; that the will of *Adam* after his fall, ¹ was more depraved indeed, and that his inclinations to sin were stronger and more violent than before; but however a proneness and tendency to evil there was in him from the first instant of his Creation: desires of, and a complacence in such unlawful objects which gratifie the senses, being things purely natural, which arise from the constitution and frame of human nature. And particularly *Limborch* saith that concupiscence, *quatenus fertur in rem illicitam*, as it comprehends those first desires, those *Original commotions* and tendency of the affections towards that which is evil, is no Sin. And among others he assigns these two reasons for his assertion- ² First because these *motions* are, as we said before, natural, and not within the power of the will, to be curbed or restrained by it, and consequently not subject to the commands of reason: which is very true, if men are considered in this state of corrupt nature; but he means it of nature antecedent to any Depravation. And therefore *2dly*, ³ tells us they were to be found in *Adam* in his state of innocence: without which he would not only have bin *innocent* but *impeccable*; uncapable of sinning, because he could not otherwise have bin in a capacity so much as to be tempted and solicited to Sin.

If this be so, then I must confess that what we have asserted of the subjection of the passions to reason, and the subordination between the powers and faculties of the Soul, in the state of innocence, may be well accounted, what *Smal-*

¹ Fateor *Adami Appetitum post peccatum magis inclinasse in malum, quam in statu integritatis*, *Limborch*. Th. Christ. Lib. 3. Cap. 2. Sect. 27. *Adami Appetitus, postquam semel peccavit, pronior redditus est ad concupiscendum illicita*, *Ibid.* Sect. 24.
² *Quamdiu hæc concupiscentia est à natura peccatum non est, sed naturalis solummodo Appetitus habendi quod carni gratum. Fuit in primis Parentibus ante primum peccatum, absque eo primi parentes in peccatum induci non potuissent, si autem concupiscentia ista fuit in primis parentibus ante Lapsum, fieri nequit ut sit effectum Lapsus*, *Idem*. Cap. 3. Sect. 4. *Concupiscentia erga rem illicitam, quatenus complectitur motus primo primos, non est peccatum. Primi affectuum impetus & commotiones ex proposito objecto grato vel ingrato, non est peccatum, sed sunt naturales commotiones in nobis excitatæ. Non enim sunt in nostra potestate, &c. Tantum abest ut sint vitia, ut sint materia exercendæ virtutis, &c.* ³ *Fuere etiam hi motus in nostris parentibus*, *Idem*. Lib. 5. Cap. 4. Sect. 8, 9.

cuius calls it, *Commentum Humanum, vetus ac fœtida fabula*. But upon a fair examination, I doubt not but it will be made to appear, that what *Socinus* and his friends deliver to the Contrary, will be found to be no less *dishonourable* to God, than *injurious* to our first Parent.

For 1st, The account they give us of this matter, is unbecoming the *wisdom* of God. For to suppose man at his first Creation, made with his affections *struggling* against his reason, and sometimes getting the *upper hand* of it; is to have the same imperfect view of *Adam*, as that poor blind man in the Gospel had of other persons, who when his eyes were first opened, *saw men as trees walking*, Mark 8. 24. A man as Naturalists tell us is a Tree inverted. Now since Reason is the supreme faculty of the Soul, and the affections may be properly styled the Feet of it, upon which it moves; the description which the *Socinians* and *Remonstrants* give us of *Adam*, is just as if you should represent a man walking upon his head, with his heels capering in the Air; which is a very proper posture for a man newly stolen out of Bedlam, or for one fit to be sent thither: but a very unbecoming one for him, who just came out of the hands of his maker, with the approbation of *goodness and uprightness*. Can we think it agreeable to the wisdom of God, to proceed with so *great care and deliberation* to the making a piece of workmanship so irregular and deformed: we may as well think God made man with a *distorted Countenance*, as with a *depraved mind*. It is true indeed, by the Devils cunning, and mans folly, things at present are brought to this pass: the order of nature being quite inverted. But it will become us to think more decently of the Alwise former of things, than to imagin, that he who made every thing else with that admirable symmetry and proportion of parts; all things *in number weight and measure*, so as that they might best answer the ends of their Creation; should now *in extremo actu deficere*, in the conclusion of all, produce such a rude inartificial piece, who would have been so far from being the *Crown and Ornament*, that he would really have bin the *disparagement and disgrace* of the Creation.

2^{dly}, As

2dly, As this is unbecoming the wisdom, so it is opposite to the Holiness of God, because hereby God is made the Author of Sin: for if the contention between the superior and inferior faculties of the Soul, and a proneness and inclination to Sin be natural, and at the same time be a moral evil: for as much as God is undoubtedly the *Author of nature*, he must by this Hypothesis, at the same time be the *Author of Sin*. Now that *Concupiscence* or a propensity to evil is Sin, I think may easily be made to appear from this consideration, that it is a violation of that *great fundamental Law* of placing the whole soul and affection entirely upon God. *Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy mind, this is the first and great Commandment;* Mat. 22. 37, 38.

I hope I need not be put to the trouble of proving, either 1st, that *Adam* in his state of innocence was under the direction of this Law. Or 2dly, That he had compleat abilities and full power to obey it. Or 3dly, That this Law, tho it takes in the outward actions, yet that it chiefly and principally respects the Soul; the motions and inclinations of which come under its first and immediate obligation. All this I shall take for granted: and from hence I argue, that *Adam* being by virtue of this Law obliged to place the whole bent and inclination of his mind upon God (which is the meaning of *Loving him with all thy Soul, and with all thy might*) every propensity to evil must be a direct breach and violation of it, and consequently a Sin. There is nothing that I can think of, which can possibly be replied to this by our Adversaries, but one of these two things. Either 1st, that there may be this concupiscence and *inclination* to sin without the *affection* to it: Or 2dly, that an *affection* to sin may be consistent with the perfect and *entire Love* of God, neither of which can be affirmed without great absurdity.

For 1st, All desire is naturally founded in Love, which is usually and properly distinguished into *amor complacentiae*, and *amor desiderii*. Now desire is nothing else but the tendency of the Soul towards its beloved object. As it is therefore in a pair

of Scales, the inclination or leaning of them towards either side, must proceed from the greater degrees of weight, that are in one more than in the other: so it is in all desires, which are the *moral inclinations* of the soul. When a man desires any thing, it must proceed from his affection to, or complacencie in that thing. And if sin be the object of those desires, it can be for no other reason, but because it is the object of his affection; for no man ever yet could *desire* that which he had an *aversion* to.

2. Where there is a perfect love of God, there the whole soul is *entirely bent* upon him: and this is absolutely inconsistent with any inclination to sin: As much as it is for a man to stand bolt upright, and stoop towards the ground: to be in perfect health, and yet have a tendency to a Fever or a Consumption. Do you think it was possible for *Lot's Wife*, to have gon with her face directly towards *Zoar*, and yet at the same time to have cast a glance towards *Sodom*? I confess it is no new thing for a man to have his face look one way, and his affections go quite another. But that a man should place his affections *entirely upon God*, and yet *lean* towards sin, is absolutely impossible: as much as it is for him at the same time to go backward and forward, to wink with his eyes, and yet stare another man directly in the face. In short, I would ask this plain question, whether to love God with all the Soul, were a duty incumbent upon *Adam*, or not? If they say no, I would fain know, who hath told the *Socinians*, that God gave *Adam* leave to place any part of his affection upon that, to which he himself hath declared an *eternal and irreconcilable hatred*: that the same thing may lawfully be the object of mans *desires*, and Gods *aversion*: if they say it was his duty, then I desire to be informed, how it is possible for a man to love God with the *whole Soul*, and yet reserve any *part* of it for his sins: which is as plain and as dangerous a contradiction as it was for *Ananias* to *bring the whole price of his estate to the Apostles* and yet to *keep back part* for his own use, *Act. 5.*

But against all this that hath been said, of the *perfection*
and

and integrity of mans nature, there is one objection that is commonly made with great plausibility ; and that is, if *Adam* had bin sent into the world, with all those moral accomplishments, which we have assigned him, one would think it were impossible for him to have sinned ; and that he must not only have bin innocent, but impeccable. For first, if there were that *submission* of his affections to his reason, as is pretended : how comes it to pass that they ever *rebelled* against it ? Why did not his reason subdue the first and earliest motions of his sensitive appetite, and strangle them in the birth ? If reason had so great an authority, as we talk of, the least beck or nod would have calmed any present uproar of the passions, and have kept all quiet in the Soul.

Or if we suppose the temptation to begin at the understanding, sin entering that way into the Soul : it may be ask'd, how it was possible, that a person endued with so much *wisdom and sagacity*, as *Adam* is supposed to be master of, could ever be wrought upon to do a thing so contrary to all reason, *viz.* to hearken to the *suggestion* of an evil spirit, in opposition to the plain declaration, and *peremptory threatening* of his Maker. He must be strangely surprized one would think, and tho he had great knowledge, sure he had not his reason, or at least his consideration at that time about him. To which I *Ans.* that *Adam* tho created with all the before mentioned excellencies, yet was made in a state of *probation and tryal* : and tho perfectly good, yet not so confirmed in goodness, but that he was left in the *hands of his own counsel*, so that his happiness or misery was purely in his own power. His state of *innocence*, was a state of *liberty* : being endued indeed with *Righteousness*, but at the same time with *Freedom* likewise, having a compleat power over his own actions, so that he might either do an action, or suspend the doing of it ; hearken to his reason, or disobey the dictates of it, as he thought fit. He was made up of such faculties, whereby he was capable of being *tempted*, and upon the account of the before mentioned liberty, of *complying with the temptation* : in which there was something offered by the Devil to gratifie

his *sense*, and something to work upon his *understanding*. *The Tree was good for Food, and pleasant to the Eye*, Gen. 3. 6. Here was a plain temptation offered to the senses. You will say reason might easily have restrained the sensitive Appetite, and then the temptation would have been insignificant. But we know that reason it self may be perverted, and here was something offered to bribe that. *In the day you eat thereof your eyes shall be opened, and ye shall be as Gods, knowing good and evil*, ver. 5. so that now it was a Tree, which was not only pleasant to the eyes, but *a Tree to be desired to make one wise*, ver. 6. Place therefore the *temptation* and let it begin where you will: by virtue of that Dominion which *Adam* had over his own actions, he might if he so thought fit, gratifie the dictates of sense, against the directions of reason, and suffer the *suggestions* of *Sathan*, to prevail against the *commands* of God. But however tho the senses might be wrought upon, and the affections consequently excited; yet the *will* one would think should not be moved but by the direction of reason, and it is scarce to be imagined how so *pure*, so *refined* a *reason* could be imposed upon. *Ans.* yes, the understanding it self is capable of being wrought upon, either *immediately* by Argument, or *mediately* by perswasion, and the allurements of the senses; which are apt to make wise men *inconsiderate*, and *inconsideration* is one great step to error; and not only so, but the senses oftentimes transfer their own prejudices upon the understanding; nothing being more usual, than for men to believe that to be true, which they earnestly desire should prove so. But when all is done, tho we should grant that the affections were moved, and the understanding so far perverted as to act so *foolishly*, it is not easily understood, how the will, which was so holy and righteous, should ever consent to so *wicked an action*; and without that consent, the action would never have bin committed. *I Ans.* This might be done, by virtue of that *power* which the will had over its own Actions: for tho it were a *righteous*, it was a *free will*: and consequently capable of acting according to its duty, or contrary to it. But to put this matter beyond all doubt,
or

or at least beyond the cavils of our adversaries; I shall offer two instances, which are allowed by them, for proof and illustration of this matter: *viz.* That *Adam*, tho in a state of the greatest perfection, yet might be capable of consenting to a temptation, and consequently, (as it happened) of being overcome by it.

And the first instance shall be that of a *Regenerate man* whose condition is thus represented by *Limb.* 'his understanding is 'illuminated with the knowledge of the divine pleasure, so that 'he cannot mistake for want of a certain rule to govern his 'judgment by. His will follows the direction of the understanding, and is so far swayed by it, that in its choice and 'aversion, it is guided by the determination of that supreme 'faculty. Lastly the affections are obedient to the will, and 'move according as they are moved or incited by it. Nay this 'blessed Harmony between the faculties is not disturbed by 'any 'remains of concupiscence, or natural corruption which are left in 'the Soul, whereby he is solicited, and excited to the practice 'of that which is evil. Here one might think that a man having all his faculties thus fortified and guarded by the grace of God, should almost be out of the reach of any temptation: and yet such an one, of so pure, so refined, so consummate an holiness (you would think it, the description of the *state of Innocence*, and not of *Regeneration*, by which the Image of God is but imperfectly renewed in this life,) is not only liable to be tempted, but likewise (according to him) to be foyled by it, to the loss of his spiritual life. So that he may fall from one Sin to another, until at length by a total Apostacy, he may extinguish all dispositions to virtue, and become of a *Child of God, a Son of perdition.*

1 Vid. *Limb.* 5. cap. 15. *Intellectus divinae voluntatis cognitione illustratus certam vitae normam ac regulam habet. Voluntas judicium intellectus sequitur, aliaque non appetit, quam quae intellectus Appetenda dicat; & odio habet, quae odio digna judicat. Hanc consequuntur affectus, &c.*

2 *Esse autem & remanere in homine Regenito naturalem corruptionem, & concupiscentiae innatae reliquias, quas Deus in hac vita tollere nolit, quibusque homo regeneritus subinde ad peccandum impellatur, à ratione alienum est, & scripturae adversatur, Ibid.*

If you enquire how such an one can be prevailed upon, to act so contrary to his knowledge, nay to his inclinations, having no *inward concupiscence* to assist and help forward the temptation: He will tell us, it is by virtue of that *essential* power of the will, which is not destroyed by grace: the most Holy man being left in a state of freedom, and therefore may be enticed by the *deceitfulness of Sin*. The same answer may serve for *Adam*, whose case seems to be in a manner parallel: only it may be said that the *Remonst.* and *Socin.* do allow *motus primo primi concupiscentiæ*, or the first and original inclinations to Sin to be in *Adam*: which, as they were matter for the exercise of virtue, so likewise were they the subject for the temptation to work upon, and his sin consequently might enter in at that door, which by our account is shut, so that we leave no passage for its admittance.

Tho this objection if we had time to consider it, would make no great difference, yet I shall produce another instance, which is beyond all exception, and that is the case of the fallen Angels: who at the first instant of their Creation, were possessed of all the advantages both of knowledge and righteousness, in a much greater and more sublime degree than man in the state of innocence was capable of, whose spiritual nature gave them many advantages above man: who tho he had no *vicious inclinations* originally put into his nature; yet he was made up of *sense* as well as *reason*, and had other *appetites* to be gratified besides that of *knowledge*, and consequently had more wayes than one for the temptation to enter, and might therefore the more easily be seduced. Perhaps it may be said, that Angels are not so *immaterial* as many may fondly imagin, being made up of other ingredients, besides reason and knowledge, and consequently may have other appetites to gratifie. *Ex alia materia constant, quam homines*, saith Socin. *De statu primi Hom. contra Pucc. p. 307.*

But be that as it will, they are as *immaterial* as the Soul of man at least, neither are they clogged with such *dull, heavy substances* as our bodies are, which are joyned to the Soul, and with it make up the essence of man. In short they were
not

not composed of *senses*, nor consequently had any *sensual appetites* to gratify in opposition to their reason : neither had they any *external enemy* to entice, sollicit and push them forwards which was the case of *Adam*, who was seduced by his wife, as his wife was by the Serpent, and beguiled by his subtilty. And yet these *holy, knowing, refined, subtle spirits* were wrought upon, and either through pride, envy, curiosity, or whatever else it was, did rebell against their maker.

But how could envy find a passage into the minds of these pure and immaculate spirits, any more than *wisdom enter into a Soul defiled with Sin*? What could they possibly desire, which they were not already possessed of? What accession could be made to their happiness, what addition to their subtil and refined knowledge? Did they hope to mend their condition by revolting from their maker? How could so wild an imagination enter into the minds of such wise and intelligent beings? Had they no knowledge of God and themselves, and the *infinite distance* between both? If they had not, let us no longer *magnify their wisdom* nor *aggravate their crime*, which their ignorance must extenuate, if not totally excuse. If they had, how could they think of fighting against God, and not know that in the conclusion they should be mastered by him? They could not but be sensible, that they had to do with him who was neither an impotent nor a careless being; consequently, one who would be *provoked by an affront*, and could revenge it. *Ero similis altissimo*, might be a wish, fit for a *proud*, but not for a *wise and intelligent* spirit; who could not but know the attempt to be impossible, and therefore ridiculous; and consequently inconsistent with an ordinary degree of wisdom, and much more with the deep and piercing judgments of those once glorious Angels.

This and a great deal more might be urged to shew the improbability of their *Apostacy and Fall*. But it is in vain to argue against plain matter of Fact. They did enter into a conspiracy against their Maker, are turned Rebels and Apostates, at the instigation, as it is like, of one *Chieftain and Ringleader*, who is stiled *Sathan*, and the *Devil* by way of Emphasis;

phasis; and have left their first habitation, being tumbled down into those lower regions, where they are *reserved in chains under darkness, unto the judgment of the great Day*, Jud. 6. All which the Scriptures have assured us the truth of: and how unlikely or improbable soever it may seem, yet is acknowledged by those persons with whom we are now disputing.

Having thus given an account of man in his state of *innocence*, now we come to consider him in his *Fallen state*, and what the Scriptures have informed us of it, is this. That *Adam* having disobeyed his maker, in eating of the *Forbidden Fruite*, became obnoxious to the sentence and penalty of the Law, which was *Death*. *In the day thou eatest thereof thou shalt surely dye*, Gen. 2. 17. But besides the punishment of *Death*, he was further lyable to a *twofold misery*, which was the unavoidable consequence of his disobedience. First, hereby he lost his integrity, and a great measure of that Original Righteousness which we before described. 2dly, He forfeited the favor of God, which made up the principal and noblest part of that happiness which he was possessed of in the state of innocence. And of this, the curse which he brought upon the earth; the toyl, and labor, and sorrows which he pulled upon his own head; and much more his expulsion out of *Paradise*, and separation from the *Tree of Life*, were an evident argument; as being the plain indications of Gods high displeasure against him. All sin doth more or less defile mans nature, and therefore must put him out of Gods favor, who cannot behold the least impurity without Aversion: no unclean thing can enter into his presence, but must for ever be excluded and banished, from the *habitation of his Holiness, and the place where his honour dwelleth*.

And here we have the acknowledgment of some of them, who in other things ¹ are our adversaries in this truth, viz.

¹ *Communis pœna fuit mors, seu moriendi necessitas; cui conjuncta fuit felicitatis primæ privatio; amissio nimirum integritatis in qua conditi fuerant, ejectio ex paradiso, & separatio ab Arbore vitæ. Limb. Lib. 3. Cap. 2. Sect. 23.*

Adamus amisit quidem justitiam originalem, seu potius excidit ex statu innocentie & integritatis, in statum peccati, Idem Sect. 24.

That *Adam* by his disobedience, forfeited his happiness, lost his Original Righteousness in which he was at first created, and fell from a state of uprightness into a state of sin; ¹ being hereby deprived both of Grace and Glory: which is all that we mean when we speak of the corruption of mans nature, which doth not only consist in a *bare negation of Holiness*, and consequently a disability by his own natural strength to perform any saving good: but likewise in necessary *propensions to evil*, as is acknowledged by *Limb. Adami appetitus post lapsum, magis inclinavit in peccatum, & pronior redditus est ad concupiscendum illicita*, as we cited him before, *Lib. 3. Cap. 2. Sect.*

24. I know it is said both by the Socinians, and Remonstrants, notwithstanding their former confession, that it cannot be conceived, how one sin should be of that force as to corrupt all the powers and faculties of *Adam's* Soul. To which I Answer, this might very well happen from the nature of the thing, as well as by the appointment and judgment of Almighty God. And this I shall make out by two instances which cannot well be denied by our Adversaries.

The first shall be that of a *Regenerate man*, who by their unanimous confession may fall from a state of Grace, and that not only by repeated and multiplied acts, but by the commission of *one great sin*, such as is *Idolatry, Murther, Adultery, Perjury, denial of the Faith*, and the like, which do not only put a man out of Gods favor; but destroy the state of Regeneration; which they say is inconsistent, with the single commission of any such enormous sins. And this they prove from the examples of *David*, and *Solomon*, who by the commission of those two great sins of *Adultery, and Idolatry*, did totally fall from Grace, as well as from the just hopes and title to Salvation. It is true indeed, they say, the *habit of Faith* in *David* was not by this sin totally extinguished; neither do we say the like of the Righteousness of *Adam* after his fall; but however, *Facto isto habitum sanctitatis infregit, actum fidei consequentem, obedientiam seu sanctitatem peremit, assensu licet ali-*

¹ Episcop. Disp. 5. Thes. 3. *Natura Adami privata fuit bono gratiæ & gloriæ.*

quali adhuc permanente, as ¹ *Limb.* speaks, he did thereby weaken the *habit of Righteousness*, and destroyed his Faith as it was a *principle of Holiness*, or a *saving Grace*: which is all that we need to affirm of the effect of *Adam's sin*, which was by the confession of *Episcop. peccatum enorme*. For tho as to the external Fact, of eating the forbidden Fruit, it was but *One*, yet if we consider the ingredients, causes, and preparations to it, it was a *Complication of Sins*.

I suppose our adversaries will acknowledge, that *Adam* before he sinned was tempted; that he hearkened to the voice of the Tempter; that he broke thro the strongest restraints, *viz.* the threatening of *Death* annexed to the prohibition, which must necessarily suppose in him *infidelity*, a contempt of Gods Authority, and a kind of *Apostacy* and *revolt* from his Maker: man being now no longer to be *subject* to God, but to be *equal* with him. So that his Sin had some Affinity, with the Pride and Rebellion of the Apostate Angels, (which was the second instance to be given for the illustration of this matter) which sin of theirs hath so totally infected and poysoned their natures, that they are in a manner made up of Pride, Malice, Envy, and Wickedness. In short, it hath so entirely corrupted them, that there are no *reliques*, no *foot-steps* remaining of their *first and original purity*: not the least spark of goodness left, but all inclinations to, and endeavours after it are absolutely and eternally extinguished.

But we need not so far aggravate *Adam's Sin*, and the misery consequent upon it. Let it suffice to say, that it might be of as great efficacy, as either the Adultery of *David*, or Idolatry of *Solomon* was, to *weaken* if not to destroy his *Original Righteousness*: to put him out of the favor of God, and consequently, to deprive him of his happiness and integrity together.

This was the effect of *Adam's Sin* upon himself, but it did not rest here, but *reached all his posterity*: for *Adam* must be considered as the *root* of mankind: and so in a *natural way*,

his happiness or misery might be conveyed to his posterity; and much more when we consider him as a *Fæderal Head*: God having made a covenant with him, as the representative of all mankind, so that according to his obedience or disobedience respectively, his posterity was either to enjoy or be deprived of that happiness, and those advantages he was possessed of; the promises and threatnings comprehending them all. And this the Apostle plainly makes out, in the comparison instituted by him between *Adam and Christ*; who were both, tho' in different respects, the Heads and Representatives of all mankind. And so they are put in opposition to one another by *St. Paul*, both in the *1 Cor. 15. ch.* And especially in the *5th* of the *Rom. v. 12.* *For as by one man Sin entred into the World and death by Sin, and so death passed upon all men, for that all have sinned*; that is, as the punishment was transmitted from *Adam* to all his posterity; 'so, or rather, much more than so, the gift of grace and mercy thro' *Christ*, hath abounded to many, vers. 15. or to all, to whom it belongs, and for whom it was purchased, and to whom upon performance of the conditions required in the new covenant, it shall certainly be applied. For so the word *πολλοὶ* is to be understood, it being as much as *πάντες*; as is evident by comparing the *12, 13, 15, 18, and 19th, vers.* together: for whereas in the *15th vers.* *The free gift is said to have abounded unto many, εἰς ὅν πολλὰς*; in the *18th, It is said the free Gift came εἰς πάντας ἀνθρώπους*; and whereas in the *12th v. Sin is said to be, and enter into the World εἰς τὸ κόσμον, and death by Sin*: The word *κόσμος* must signify as much as *πάντες ἄνθρωποι*; the Apostle himself so explaining it in the same verse, telling us that *Death passed upon all men, for that all have sinned.*

Once more *v. 19.* we are told that *as by the disobedience of*

¹ Dr. Hammond very well observes, That the *13th and 14th verses* are to be read as in a *Parenthesis*, the second part of the *Comparison*, which respects *Christ*, rising higher than the former which related to *Adam*, and so is necessarily changed from the form of a *Comparison* or equality, to that of an *Argument à minori ad majus*, from the less to the greater.

one, many were made or constituted Sinners; so by the Obedience of one, shall many be made or constituted Righteous. Now these *many*, in the verse immediately foregoing 18. are said to be *all men*; for as by the offence of one, judgment came upon all men unto *Condemnation*; so by the *Righteousness* of one, the free Gift came upon all men to *Justification of Life*. By all which it is evident, that as the *Righteousness* of Christ was not *personal*; the sufferings indeed were in the person of Christ, but were not terminated there (I mean as to their virtue and efficacy) but reached and extended to all mankind, so far, as to put all men into a capacity of Salvation, who before were under the displeasure of God, and obnoxious to the sentence of the Law: So the Sin of *Adam* was not merely *personal*, but such as involved all his posterity in the same guilt, and made them liable to *death*, which was the punishment threatned by the Law.

And this is so plainly delivered, and so often repeated by the Apostle in this chapter, that one would think there should be no room left, not only for any probable, but any the remotest doubt. Read but the 12th verse and there you will find, that *by one man sin entred into the World, and death by sin, and so death passed upon all men, for that all have sinned.* Where we have first, an account both of the cause and original of sin, and of its overtaking all mankind: and that is the disobedience of *Adam*, he was that *one man*: as also of the effect and consequence of that sin, which was *Death*. 2dly, We have the proof of that Assertion, *viz.* that sin entred into the *World*, or *upon all men* (for those two words, as we shewed before, are equivalent, and signify one and the same thing) by a demonstration *à posteriori*, because *Death* which is the *punishment* of sin, hath overtaken all men. It is as plain then, as words can make it, that *Death* is the punishment of sin: *Sin entred into the World, and Death by Sin.* 2dly, It is equally evident, that since the *punishment* hath overtaken all men, that all are involved in the *guilt*: because death could not otherwise seize on all men, but because all have *sinned*: the crime and the punishment being of equal extent. For death,
or

or mortality being come into the World, seized not only on *Adam*, to whom it was peremptorily and expressly threatned (*in the day thou eatest thereof thou shalt surely die*) but upon all meer men also that were afterwards born, because all were finners. And that we may not think death now to be the only condition of our nature, we being mortal men, born of a mortal parent, but properly a punishment: the Apostle makes it plain beyond all contradiction v. 16. *It was one man that sinned, but the judgment (or sentence,) by reason of one offence (of that one man) was unto condemnation*².

From hence it is evident, that they on whom the sentence passed, and were condemned by it, were punished for that one offence, and consequently were guilty of it: for where there is no crime, there is no punishment. And that we may not think, that the condemnation overtook *Adam* only: we are told the sentence was passed, and executed on all his posterity. So by the offence of this one, that judgment mentioned in the 16. v. came upon all men unto Condemnation, v. 18. without exception. For those universal forms of speech, as Dr. *Ham.* well observes, are to be taken in the greatest and most comprehensive latitude, without exclusion of any: and there was great reason that the punishment should reach those who were involved in the guilt: for in the 19. v. by the disobedience of this one man, many, or all were made sinners, and then it is no wonder they were all liable to the same condemnation.

And thus all the Children of *Adam*, viz. all meer men, by virtue of his sin are become sinners, that is, Guilty of his disobedience which is imputed to them; whereby they are deprived of original Righteousness, born with propensions to evil, and a disability by their own natural strength to perform any saving good; being likewise obnoxious both to a temporal death, and also to an eternal separation from the presence of God, in whose favor is life: of which *Adam's* expulsion out of Paradise, and his separation from the Tree of Life, was a Type and Figure.

1 Idem ibid. 2 Τὸ μὴ ὃ κείμεν ἐξ ἑνὸς εἰς κατὰ κείμενα.

And this is the plain Doctrine of the Scriptures, taught by the Catholick Church, and more particularly explained by the Fathers and Councils, after the publishing of *Pelagius* his Heresy. It being not the Invention of St. *Austin*, as the *Pelagians* formerly, and their successors of later years, have vainly (not to say maliciously) suggested. For herein he had the consent of the Ancient Church, as he himself hath proved at large in his first book against *Julian* the *Pelagian*.

Let us now consider what the opinion of *Socinus* and his followers is in this matter, and see whether it be agreeable to the Scripture account, both as to the sin, and the punishment.

First as to the Sin, ¹ they tell us (as the *Pelagians* did before them) that *Adam* by his disobedience only hurt himself, but that his posterity were not in the least concerned in the guilt.

^{2dly}, As to original sin, as it bespeaks the depravation of our natures, which is it self both a *Sin* and part of the *Punishment* of *Adam's Sin*, they would perswade the world to believe, that it is, *Commentum humanum*, a meer fable; *Adam's* sin being so far from corrupting his posterity, that it had not the efficacy to corrupt the powers of his own Soul ²; the Image of God being not defaced in *Adam*, and remaining still in all men. So that in short, it is such another *Fable* as the Divinity of Christ, which tho' it be as plainly delivered by the Inspired writers as can be expressed in words, yet the *Socinians* have the confidence to tell the world, that it is, *commentum otiosorum hominum*, the contrivance of some idle persons, who had nothing else to do, but to invent and obtrude such extravagant notions upon the world.

¹ *Adami debitum nobis non imputatur*: Socin. Lib. quod Regn. Pol. Cap. 5. Quicquid Evangelici una cum Pontificiis malorum effectuum in humano genere primo illi primi parentis peccato tribuunt, vana hominum commenta ac somnia ut sint necesse est. Quicquid Theologi de peccato originali disputant, id omne humani ingenii figmentum prorsus censendum est. Ibid.

² Socin. prælect. Cap. 4. Etenim unum illud peccatum per se, non modo universos posteros, sed ne ipsum quidem Adamum corrumpendi vim habere potuit. Concludimus igitur, nullum, improprie etiam loquendo, Originale peccatum esse, id est, ex peccato illo primi parentis, nullam labem aut pravitatem universo humano generi necessario ingentam fuisse, &c. Ibid.

Nay *Socinus* ¹ will go one step higher, and let us know, that this Idle story concerning Original Sin, is a *Jewish fable*, picked up from them by *Antichrist*, and introduced into the Christian Church, in order to establish those two pernicious errors concerning the *Incarnation of Christ*, and the *Baptism of Infants*. From hence we may observe, what is very well worth our notice, what the opinion of the Church, generally received among all good Christians (before *Socinus* his time) was, concerning the true reason of Christ's coming into the World, (which some have since placed upon another bottom, tho' with what service to Christianity may be hereafter examined) *viz.* to *reconcile mankind*, and restore them to the favor of God, who were universally involved in the guilt and obnoxious to the punishment of *Adam's* disobedience: and consequently *2dly*, How near and close a connexion there is between these two Doctrines, and therefore what great reason *Socinus* had to oppose the former concerning Original Sin with all his might: as being of so pernicious consequence, as to draw along with it, the acknowledgment and proof of *Christ's Incarnation*, and the dangerous Doctrine of the *Redemption of the World* by that means. I wonder when *Socinus* his hand was in, that he went no higher than *Antichrist*, and that he did not ascribe the invention of this Doctrine, as *Volkel*. doth that concerning the Trinity, not only to the Son of perdition, but also *veteratori Satanae*, to that old Serpent the Devil, the Father of all Lies and Errors. Tho' by the by, upon examination I am afraid it will be found, that that *veterator* and these *novatores* hold but too good a correspondence together.

2dly, As to that other part of the punishment of *Adam's* Sin, *Death*; they say ² that *Adam* was at first made, as we are
now

¹ Commentum illud de peccato originis fabula Judaica est, & ab Antichristo in Ecclesiam introductum, ad stabiliendum pernicioſa dogmata: nempe Dei incarnationem, & Infantum Baptismum. Idem Dial. de Justif. Tom. I. Oper. p. 604.

² Per Adamum omnes moriuntur, quia ille mortalis erat, & ob eam causam omnes qui ex eo nascuntur, mortales esse necesse est. Ipse primus homo qui nos progenit, de terra sumptus ac formatus, ac proinde terrenus fuit. Verum hoc ante lapsum

now born, a mortal creature, and that Death was that which was the consequence of his constitution, and the condition of his nature. That if he had *not sinned*, he might have dyed *before*, as well as *after his fall*: nay, you might have pronounced it as safely and peremptorily of him, as you can of any of his posterity, nay of the very Beasts, the Ox and the Ass, that he was *mortal* and *liable to Death*. It is true indeed God might have exempted him from the lot and condition of his nature as he did *Enoch* and *Elias*: But of this he had no promise, and therefore could have no reasonable expectation. In short, *Adam* if he had preserved his innocence, yet *might*, and in all likelihood would have dyed; his death, now by being made necessary, is, say they, become more certain than before the fall; but however if he had not sinned, according to the *course of nature* he must have dyed, and nothing but a *miracle* could have preserved him. Now I say that this whole account of *Socinus's*, concerning the consequence of *Adam's* sin, is not only repugnant to the plain declarations of Scripture; but likewise inconsistent with their own assertions, they being herein not more opposite to the truth, than they are to themselves. Which when it is made out, I hope we may be allowed to account this Hypothesis of theirs both *impious and absurd*.

For 1st, if we consider the *sin*, it is evident that it reached all *Adam's* posterity, because, as the Scriptures formerly assured us, the *punishment* did so. *Sin first entering into the World, and Death by sin*, Rom. 5. 12. To avoid the force of this Argu-

lapsum in ipso creationis initio extitit; igitur ante lapsum Adamus terrenus fuit, & sic ante lapsum corpus sui natura omnino abolendum habuit. Antequam peccaret Homo corpus animale habuit: & ita, antequam peccaret, habuit corpus corruptibile, vile & infirmum. Socin. ad Arg. Pucc. Resp. Cap. 9. Per peccatum ipsam mortem in mundum intrasse, non eam significationem habet, ut si homo non peccasset, mors in mundo non extitura fuisset; sed tantummodo, ut peccati occasione quadam Adami lapsu precedente, humanum genus mortem contraxerit, quamvis alioquin eam nihilominus subitum fuisset. Idem Cap. 8. Poterat Adamus si non peccasset, quamvis natura mortalis, à morte Dei beneficio conservari, vel si mortuus fuisset, in vitam aliquando revocari, atque immortalis fieri: hæc & sibi & posteris peccato suo quodammodo invidit; itaque nisi novus Dei favor nobis adsit, necesse est omnino, ut omnes moriamur, & in morte maneamus. Idem Præl. Th. Cap. 1.

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ment, *Socinus* tho he durst not plainly deny the Scriptures, yet he dares pervert them, and thereby takes as effectual a course to elude their Authority, as if he had absolutely disowned it. And here, there being so close a connexion between the sin and the punishment, I must acquaint the Reader, that whilst I speak of the one, I must be forced to include the other; the sin necessarily inferring the punishment, and the punishment being the clear evidence and proof of the Sin. Now then when it is urged that *Death is the wages of Sin*, the fore-named Author will tell us, that bare Death is not thereby intended, but necessary and eternal Death; that the curse threatned to *Adam*, relating to death, brought no other inconvenience along with it, but that what before was *natural*, now by this sin became *necessary*, which properly made it a punishment. Now this is not to interpret Scripture, but to abuse it; and at the same time to dally with the threatnings of God, which ought to be treated with more respect. For this account, besides that it contradicts the formal notion of punishment, by overthrowing the true ends and reason of inflicting it, which plainly evince that it cannot be *natural*; makes the curse of God *inanis lusus*, a meer trifle. Instead of trembling at, men would deride the judgments of God, and laugh at the messengers who brought the tidings of them.

Suppose a man should tell us that if we sinned, we should inevitably be exposed to *Hunger and Thirst*, to *sleep and weariness*; and then upon an enquiry, (which must naturally arise hence,) how this could be a proper method to deter men from sinning, since by the condition of their nature they were lyable to these infirmities, from which the greatest virtue could not protect them; he should gravely be told, that the above-named threatning, tho it doth not denounce any *new thing* to which before they were not lyable, yet that it *alters the re-*

1 Socin. ad Pucc. Defens. Resp. Cap. 8. *Præcipua mortis causa fuerat ante peccatum, sed per peccatum tantummodo inuenta est moriendi necessitas. Non potest peccatum mortis naturalis, quatenus naturalis est, ullo modo esse causa, necessitatis quidem moriendi fuit causa.* Vid. Episcop. Inst. Th. Lib. 4. Cap. 1.

spects of things. Those infirmities before were *natural*, but now they are become *necessary*, and therefore the *punishment of their sins*. Would any man be deterred from the practice of any the greatest wickedness by this means? for what is natural, is *eo ipso*, upon that score necessary. All natural agents act by a necessity of nature, and cannot but act, except they are hindered in their operations, *Adam* was, according to *Socinus*, born a mortal creature, and by the condition of his nature, without a Miracle he must have dyed: it is true, God might have altered the course of nature, and have exempted *Adam* from the Laws of Mortality; and so, if he had thought fit, if we believe the same *Socinus*, he might have *reversed his threatnings and overruled his own decrees*; so that, as far as I can see, Death was equally necessary to *Adam*, before as well as after his Fall: a *miracle of Mercy* could have saved him in one case, and nothing less than a *miracle of Power* could have preserved him in the other.

To make the absurdity of this *Socinian* assertion the more apparent, let us suppose, that by the settled order and laws of nature, and by the powerful influences of the Stars, the old world had bin lyable to be overflown by a Deluge, and *Sodom* and *Gomorrhah* to be burnt with Lightning; and then that *Noah* and *Lot* should have endeavoured to deter the men of those times, from their evil courses, by denouncing those Calamities against them: would they not (think you,) have laughed at those *preachers of Righteousness*, who would have bin unto them, what *Lot* really was to the *Sodomites, like men that mocked*? Or should any man now pretend to reform the manners of the Age he lives in, and in order to it, should acquaint people if they did not amend their lives, that God at a certain time (by an Eclipse, which of it self would certainly happen) would darken the luminaries of Heaven, so that the *Moon should look black, and the Sun should not give his light*: Would any man of any tolerable knowledge in the motions of the Heavenly bodies, be otherwise affected, than to deride the folly of any such pretender, to know and foretel the judgments of God? He could not but look upon such an
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one to be an *Impostor*, and account this *diviner mad*. Forasmuch as this were only a fit method, (by such Bugbears) to fright Fools and Children into their duty.

Perhaps it will be said that *Adam* was but an *Infant in knowledge*, who knew very little of himself, or any thing about him; and therefore this might be a proper method to work upon his weakness and ignorance, who tho he was made mortal, knew nothing of his mortality: tho he was by the constitution of his nature lyable to Death, yet he might dream of living for ever, as was said before. Now this is to abuse Scripture as well as *Adam*, and if this be not trifling with the Threatnings and Judgments of Almighty God, I know not what is.

Indeed this whole matter as it is delivered by the *Socinians*, is so odd, so contrary to the plain declarations of Scripture, that to preserve a seeming reverence for, and yet to avoid the conviction of it, it engages them in an account, so awkward and perplexed, that it was plain, they were so far from giving any reasonable satisfaction to others, thai they could not satisfy themselves.

For first whereas the Scripture saith (as we cited it before) *That by the disobedience of one, many (or all) were made Sinners*, Rom. 5. 19. By Sinners, they say is not meant, that men are truly and really become such, but *tractantur à Deo tanquam peccatores*, they are dealt with by God as if they were Sinners. Now to be treated as Sinners, and in the mean time to be innocent, seemes scarce reconcileable to the Justice of God, which at other times they seem so much concerned for; *where there is no fault, there can be no punishment*, being a maxim allowed on all hands. Now when *Socinus*² tells us, first, that *necessary and eternal death* is the punishment and wages of Sin; 2dly, that³ by

¹ Crell. in Loc. Socin. Libell. Suaf. cap. 5. *Herein followed by* Episcop. Lib. supra cit. cap. 2. Limb. Lib. 3 cap. 2. *whose writings are full of Socinus's Divinity.*

² *Peccatum igitur non mortalitatis naturalis, sed necessariae mortis causa fuit*, Prælect. Th. cap. 1. & alibi passim.

³ *Ob inobedientiam illam primi Hominis factum est, ut multi, id est, omnes homines constituti sint peccatores, id est, quod proprium est eorum qui peccant, necessariae ac perpetuae morti sunt obnoxii*, Libell. Suaf. cap. 5.

the disobedience of *Adam*, all men were liable to that certain and perpetual death: from these *premisses* this must be the *conclusion*, since all men are obnoxious to the *punishment*, they must one way or other be partakers in the *guilt*.

I know it is said by ¹ our adversaries, that all men were liable to, and punished with death, by *occasion* of *Adam's* Sin indeed, but it must not be esteemed the *impulsive* or *meritorious cause* of That Death. *Ans.* The contrary seems plainly to be implied in the Antithesis that is made by the Apostle in the forementioned Chapter, between the Origine of our Righteousness and Life, and that of our Condemnation and death. *By one mans offence the judgment came upon all to Condemnation, so by the Righteousness of one, viz. Christ, the free gift came upon all to justification of life, v. 18. By one mans disobedience, many were made sinners, so by the obedience of one, many were made righteous, v. 19.* Now the righteousness of Christ is not only the *Antecedent* and *occasion*, but the *true* and *proper cause* of our righteousness: so *Adam's* offence must be (to make out the agreement between the *Protasis* and the *Apodosis* (the *cause* of our Condemnation and death. You will say the *Socinians* deny Christ to be the meritorious cause of our justification and life. I know they do so, but I hope all other good Christians will detest their opinion as impious, and tending to subvert the whole Christian Religion, and with it all our hopes of happiness, which have no true bottom to rest upon, when that is once undermined.

2dly, The Apostle tells us that *Death reigned from Adam to Moses, over them that had not sinned after the similitude of Adam's transgression, v. 14.* This in the opinion of many interpreters both ² Ancient and Modern, includes infants as well as men of riper years; who tho they committed no actual Sin, yet by virtue of their Original guilt, were subject to the dominion of death, and consequently must be reckoned in the number of *sinners*: *Death having therefore passed upon all men,*

¹ Vid. Soc. Libell. Suaf. Cap. 5. Episcop. Inst. Th. Lib. 4. Cap. 2. Sect. 5.

² Hieron. August. &c. vid. Estium in Loc.

because all have sinned, v. 12. But suppose infants are not comprehended in this Antithesis, yet death reigned over all Adult persons, who, if we believe ¹ our adversaries, did not sin, nor were liable to the guilt of any sin against any positive Law, which contained an express denunciation of eternal death against those transgressions.

Well, but if the Law did not threaten it, how come they to be punished with it? this doth not seem to be dealing with men ² *secundum veritatem*: if they had known what would certainly have come of it, perhaps this might have prevented their sin, and consequently their punishment. But it may be said, what they did, *deserved Death*; and therefore God might *inflict*, tho' he did not *threaten it*. This he might do indeed without the impeachment of his Justice; but this is to act with men *ex rigore justitiæ*, in extream rigor, and doth not seem to be agreeable to that gracious and equal way of dealing with sinners (which the persons we are now disputing with, are wont upon all occasions so much to magnify) who usually gives them *warning* of their danger, that by their repentance, and amendment, they may avoid it.

You will say he did, not by any *positive Law* indeed, but by that of ³ *nature* written in their hearts, whereby they were convinced that *they who do such things are worthy of death*. If so, then at the same time that he gave them the Law, he threatned the punishment, the sanction being annexed, and coming along with it; and then their sin bears such a resemblance to that of *Adam*, that they might be said to *sin after the similitude of his transgression* which is contrary to the Apostle's supposition. *Ans.* They knew what they did was wor-

¹ Qui in Adamo ante Legem nati erant, legem nullam mortis pœna sancitam habuerant. Episcop. Cap. supra citat.

² *Æstimatio ista, nec est secundum veritatem, nec est non secundum veritatem; fateor esse æstimationem non gratiosam, sed dico æstimationem esse nullo modo injustam.* Idem ibid.

³ Certum est in iis fuisse Legem naturæ, sive dictamen naturalis rationis & conscientiæ, ex qua sciebant, non modo quid decorum, quid turpe, sed & dignum, sive jus Dei, viz. eos, qui scelera contra conscientiam suam faciunt, dignos mortem esse, Ibid.

thy of death, tho' God did not *absolutely and peremptorily* denounce it. Why then was it inflicted? upon the account of their own sins? no, not *necessarily*, for God might have pardoned and spared them; but it was upon the account of *Adam's sin*, *'his peccatum enorme*, his great and crying sin in the Language of *Episcopi*, which made their punishment certain and necessary. So then, that we may bring this matter to some issue, they were worthy of death upon the account of their own sins, but they were actually punished upon the account, or with respect, or upon the occasion (call it what you will) of *Adam's sin*: And if so, *Adam's sin* making death *certain or necessary*, makes it at the same time a *punishment*, in the opinion of *Socinus* and the *Remonstrants*, who, as we shewed before, make *natural death* the condition of our nature, but *necessary death* the punishment of sin.

And this *Limborch* after many shiftings and turnings to avoid the force and evidence of this truth, is at length whether he will or no forced to acknowledge, *viz.* ² that *those over whom death reigned between Adam and Moses, may truly be said to be punished more for Adam's sin, than their own*. Which he had much better have done at first, in my judgment, and without any subterfuge. The one would have argued a dutiful submission to the truth, whilst this latter confession, looks like an involuntary conquest, and kind of compulsion.

But it may further be asked, since God might have spared as well as punished these men, all this being purely voluntary; how comes *Adam's sin* to be of that efficacy, as to de-

¹ *Peccata eorum quanquam morte digna, Deus iis non imputavit, habita scil. ratione meriti peccatorum eorum, quia legem nullam mortis pœna sancitam habuerant: sed quia Deus Peccatum istud primum Adami tam enorme esse judicavit, ut qui ex Adamo peccatore nati peccaturi erant, eos licet non tam enormes peccatores. uti Adamus parens eorum fuerat, solius istius enormis peccati respectu, morti eidem subiacere, & punire voluerit, Ibid.*

² *Licet non sine respectu ad propria peccata mortui sint; tamen quia ex Adamo, qui ob transgressionem præcepti divini moriendi necessitate punitus fuit, geniti sunt; ad ipsos quoque mors pervenit, ita ut jure dici possit, ipsos magis ob Adami peccatum, & quia ex Adamo geniti sunt, quam ob propria peccata mortuos fuisse, Limb. Th. Christ. Lib. 3. Cap. 3. Sect. 15.*

termin God's will to the punishing side? Why should *Adam's* sin overtake those unhappy men, who lived 2500 years after the commission of it, (for so long time at least, passed between the sin of *Adam*, and giving of the Law) if they had no ways bin concerned in the guilt, as our adversaries say they were not? We may as well imagin that God permitted the *Spaniards* to Butcher the inhabitants of *Mexico* and *Peru*, chiefly for the ambition and tyranny of *Nimrod*, or the Luxury and effeminacy of *Sardanapalus*: that, tho' their own sins deserved it, yet that God was principally moved to bring all that calamity upon those miserable creatures, to shew his high displeasure against the wickedness of those Eastern Monarchs.

In short, where there is no sin, there can be no room for punishment: and yet they who lived between *Adam* and *Moses*, were punished more for *Adam's* sin than their own. How could this be if they were not guilty of it? Is there more injustice in imputing *Adam's* sin, than in punishing men for it? Nay I thought it was therefore seemingly unjust, because of the punishment which was consequent to the imputation; for without the former, the latter would have carried no great inconvenience along with it.

You will say it seems hard, that men should be punished for anothers offence. *Anf.* It was so anothers, as at the same time to be their own. *Obj.* But all this must be by imputation, and that's the difficulty. *Anf.* The Scriptures affirm it and that's enough: it being plainly repugnant to reason, as well as true piety, either to disown the Authority, or contradict the meaning of those inspired writings, in such matters which are plainly delivered there, because we cannot comprehend the reasons, or solve all the difficulties relating to them: it would much better become us to suspect our own shallow

I Per peccatum itaque eorum, non intelligitur peccatum originale, sed propria ac personalia eorum peccata, per se digna morte quidem, sed idcirco tamen non nisi per solam divinam æstimationem morte eadem, quæ Adamo ex legis vi debebatur, punita, quia peccatum non imputatur, non existente Lege, id est, quia non videtur mortis pœna infligi posse iis, quibus Lex pœna mortis sancita lata nunquam est. Ibid.
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reasonings, than, in a matter of fact affirmed in the Scriptures, to question the truth and justice of God's dealings with men. And for illustration of this matter, I shall produce two instances, in which the *Remonstrants* (who in conjunction with the *Socinians*, are the great adversaries of this truth) are puzzled to give an account of some of God's dealings with men: and yet for all that, they neither can deny the matter of fact, nor dare impeach either the *wisdom* or *righteousness* of those dispensations.

The first thing that I shall instance in, shall be the *prescience* of God, his foreknowledge of future and contingent events, such as depend upon the *spontaneous* and *arbitrary determinations* of mens free will: This is plainly revealed in the Scriptures, and yet how we shall be able to reconcile it to the methods, which God makes use of for the reclaiming of *obstinate and incorrigible sinners*, who he foresees will not be reclaimed; is a work of great, and perhaps of insuperable difficulty, at least in the opinion, and according to the hypothesis of the *Remonstrants*, of whom we are at present speaking. What now is to be done in this case? If you please we will refer this matter to *Episcopus*, and abide by his determination. Is it fit to deny God's foreknowledge, because we cannot solve all the doubts and objections that may be made against it? 'no, by no means: *partly out of Reverence to Almighty God, and out of a due regard to the truth and certainty of the predictions contained in the Scriptures*; we ought firmly and undoubtedly to believe his prescience.

But how is this consistent with his dealings with wicked men; by his *Monitions, Entreaties, Exhortations, Reproofs, &c.* which yet he foresees will be ineffectual: and therefore as to the event, that they will no more prevail, than if you made a

I Ad me quod attinet, ego hactenus sive religione quadam 'animi, sive divinae majestatis reverentia, non potui in animum meum inducere, rationem istam allegatam tanti esse, ut propter eam Deo futurorum contingentium præscientia detrahenda sit: maxime cum vix videam, quomodo alioquin divinorum prædictionum veritas salvari possit, sine aliqua aut incertitudinis Macula, aut falsi possibilis suspitione. Episcop. Resp. ad secundam Epist. Joh. Beverov.

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long and elegant Oration to a person who hath lost his hearing, or should lay your commands upon a man wrapt up in his windingsheet, and require him to stand upon his Legs: why should God *resolve* to use any such methods, when he foresees the issue, and how can we reconcile them either to his wisdom or goodness? To which the answer is ready, *'It doth not become us to assign the reasons of Gods decrees, nor is it fit for others to require it of us. That infinite and unerring wisdom, which governs and directs his resolutions, is placed out of the reach of our little and impertinent enquiries, and by all our searching can never be found out: in short, God knows the reasons of his own councils, which we should stand in an humble admiration of, and adore what we cannot comprehend.* A wise and a sober answer, which if he had in other cases governed himself by, he might have escaped many of those dangerous mistakes, which he first, and many others lead by his authority, have since fallen into.

The second instance shall be that of the redemption of the world by the death of Christ; there is nothing that is delivered in the New Testament more plainly, or more frequently, than that *Christ dyed for all men*; that the end of his coming into the world, was to reconcile his Father by his sufferings, and to make an expiation for the *Sins of the whole world*: yet if we consider the seeming inequality of Gods dispensations towards the inhabitants of it, in the several parts and quarters of the earth; we shall meet with many difficulties, in this affair, and those I think more hard to be solved, than any thing that can be offered against the imputation of *Adam's* disobedience. What then is to be done in this case, must we deny the redemption of mankind? no that cannot be done without offering plain violence to the Scripture: must we impeach

1 *Decreti rationem dare nostrum non est, nedum aliorum eam à nobis exigere; ea pertinet ad sapientiam divinam, cujus reconditas rationes sæpenumero nec nos persequi debemus nec adsequi possumus: sufficere nobis debet, quod Deo decreti sui rationes consent: nostrum est eas adorare & admirari: præscientia futurorum Contingentium, ad divinæ majestatis gloriam augendam maxime facit. Nec ulla aut Iniquitatis aut Indecentiae suspicio eam minuere potest. Id. Inst. Th. Lib. 4. Sect. 2. Cap. 17.*

the wisdom and righteousness of God, because we cannot assign the reason of his actions? no by no means: it were great impiety to think that the *Judge of the whole earth, should not do righteously*. What then is left for us to do? Why the same *Episcopus*¹ and his brethren will inform us, *that it will become us to take sanctuary in the Apost. & Sctos Rom. 11. 33. Oh the depth of the Riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!*

Tho' this might serve as a sufficient answer in general, to silence those Cavils which are usually raised against the imputation of *Adam's sin*, yet there is something that may be offered particularly, as containing a more direct vindication of the justice of God, which is called in question in this affair. And that is from the Laws, which are the measure of right and wrong, and the practice consequent thereunto, of all, or most governments that have ever bin in the world. I am sensible that I am now entring into a large common place: and therefore must only hint at some things, which might very easily, and would very well deserve to be further enlarged upon.

Now I say, there hath not bin (for ought I know) any Nation or Kingdom in the world, that hath not in some cases, and for some weighty reasons, thought, and adjudged it lawful to *punish one man for the Sins of another*. So that over-hastily and peremptorily (as the *Socinians* and *Remonstrants* do) to pronounce the imputation of *Adam's Sin*, and the punishing of his posterity for it unlawfully, barely for this reason,² that no

¹ *Nec nobis ea mens est, ut exactam proponamus rationem qua Deus in Evangelicæ prædicationis dispensatione utatur. Ea quidem utitur quam ipse justitiæ & sapientiæ novit esse convenientissimam. Nos vero, quæ judicii nostri est tenuitas, eam exacte comprehendere non possumus. Quare judicia Dei inscrutabilia, & impervestigabilia esse libenter agnoscimus. Def. Sent. Rem. de Morte Christi p. 331.*

² *Nunquam Deus aliena peccata in quoquam vere punit, qui culpæ affinis non sit, Socin. de Christo Serv. par. secunda cap. 7. Pæna sine antecedente culpa esse non potest: ad culpam constituendam propria voluntas ejus, qui in culpa futurus est, omnino requiritur. Idem Præl. Th. cap. 4. Pæna quæ fit sine propria culpa ejus qui punitur, sive peccantem egreditur, injusta est, Episcop. Th. Inst. Lib. 4. Sect. 4. cap. 8. Pæna sine omni prævia culpa est injusta: & culpa unius non potest esse culpa alterius, qui in eam non consentit propria sua voluntate. Ibid.*

man can be justly punished who was not a party, and actually engaged in the practice of the Sin, is to contradict the reason, and condemn the usage of all mankind: and not only so, but as this position is roundly and without exception laid down by them, it tends plainly to overthrow the whole design of the Gospel, by denying the sufferings of Christ, to have the true notion of a *punishment*, whereby he *satisfied the Justice* of God for the sins of mankind.

In short, The present matter in debate between us and our Adversaries, turns upon this point, whether in any case, a person may lawfully, and justly be punished for a crime which he did not personally commit. They deny it, and condemn the practice as absolutely unlawful: we, on the other hand say this may be justly done, and for a proof of the legality of it, we can produce the consent, ¹ of all the most civilized States and Governments that have bin in the World, who have accounted it in some cases lawful, and those especially two. *1st*, Where there hath bin the voluntary offer and consent of the party, as in the case of Sureties, Hostages, &c. Or *2dly*, Without that consent, where there is either a natural, or civil and political union between the persons offending, and the persons punished; such as is that between a King and his Subjects, Parents and Children. And here we have, which is a consideration of much greater weight, the particular direction and example of God himself, to justify and warrant this practice. *Saul slew the Gibeonites*, and his Sons and Grandchildren are executed for it, *Sam. 2. 21.* *David Sins in numbring the people*, and God sent a Pestilence among his subjects which *destroyed seventy thousand of them*, *Sam. 2. 24.* *Achan stole the wedge of Gold, and a Babylonish Garment*, and his Children pay dear for it, *for all Israel stoned both him and them with stones, and Burned them with fire*, *Josh. 7. 25.* But

¹ Ubi consensus aliquis antecederet, ferre ausim dicere omnium eorum, quos Paganos diximus, neminem fuisse, qui alium ob alterius delictum puniri injustum duceret. Grot. De Satisf. Christ. cap. 4. Quod, Testimoniis satis luculentis, in aliis etiam pœnis ostendit, quæ non consensum aliquem, sed solam personarum conjunctionem respiciunt.

not to multiply instances, of which the Scriptures afford great store; we shall mention but one more, but it is one, if I may so say, of ten Thousand; and that is, that remarkable vengeance which overtook the whole Nation of the Jews, and which still pursues their posterity to this day, for the Sin of their Forefathers in *Crucifying our blessed Lord and Saviour*. Which is so plain and irrefragable a proof of this matter, that the *Socinians* themselves cannot deny it. And particularly ¹ *Wolzogen*. in his Commentary upon these words *Mat. 27. 25. His blood be upon us and our Children*: doth ingenuously acknowledge, that it was the opinion in a manner of all Nations, that great Crimes are often punished in the posterity, as well as the persons of the Criminals.

I know it will be replied, that the posterity of those Murderers are punished for their own *Obstinacy and Incurribleness*, and not for this sin of their *Forefathers*, which may be the *occasion* indeed (which is the word that ² *Episcopus* at every turn makes use of in these and the like cases) but it is their own impenitence that is the *true cause* of their Calamities. To which I Answer, First, that it is so the *occasion*, as likewise to be the *principal motive*, that inclines God to continue those heavy judgments upon that unhappy people. Secondly, They are at this day so punished for their own obstinacy, as likewise to be punished for the sins, and particularly that great sin of their Forefathers, by the confession of the same ³ *Wolzogen*. That innocent blood, the Guilt of which

¹ *Sanguis ejus super nos & super liberos nostros id est, si sanguis istius innocenter & immerito effundetur, nos & posteri nostri id luemus. Erat autem mos antiquus, non se solum, sed & liberos suos diris devovere. Quod gravia scelera etiam in liberis vindicantur, communis est opinio ferme cunctarum gentium, quæ id experientia magistra didicerunt, Wolzog. in Loc.*

² *Aliud est insontem puniri, aliud aliquem puniri occasione peccati alieni, cujus ipse reus non est. Episcop. Inst. Th. Lib. 4 Sect. 4. cap. 8.*

³ *Si liberi parentum vestigiis insistant, tam patrum ipsorum, quam propria illorum flagitia simul in iis jure vindicantur. Judæis enim mandatum erat, non solum propria, sed Patrum quoque peccata agnoscere, & Deum pro illis deprecari. Idem. Ibid.*

Cum legimus punitos aliquos non ob sua tantum peccata (quorum ratione nocentes erant) sed insuper ob aliena, sequitur punitos etiam qua non erant nocentes, si autem ex parte aliquis potest puniri qua non est nocens, quo minus & in totum possit, natura non obstat. Grot. Lib. 8. & cap. citat.

they have brought upon their own heads, making up the bitterest part of that potion, which they are at this day forced to drink; which hath so far intoxicated them, that they seem like men smitten with blindness and giddiness, so that they can neither see the mind of God in his word, nor discern the meaning of his Judgments which they lye under.

Which furnishes us with a Third Answer to the above named Objection, viz. that, That very *Obduration and Impenitence* which is supposed to be the only real cause of their miseries, is it self the consequence, and punishment of their Fathers Sin, *God having given them the spirit of slumber, eyes that they should not see, and ears that they should not hear unto this very day*, Rom. 11. v. 8. *Their eyes being darkened, and they themselves concluded, and shut up in unbelief*, v. 10. 32. And what the meaning of these expressions is, if the Reader hath a mind to be informed, he may if he please consult ¹ *Crellius* upon the place; who will tell us, that 'when God hath a mind to punish men, he is wont to rob 'them of their eyes and understanding, to send a spiritual 'Lethargy and drowziness into their Souls, so that they shall 'be still nodding, not able to hold up their eyes, and keep 'them open, to behold and consider the doctrines of the 'Gospel: sometimes suffering them to go on in their evil wayes, 'so far, that he will neither allow them the opportunity of 'repentance, nor the means of acknowledging the truth. If this be not enough, you may further peruse ² *Smalcus* upon this subject, viz. of the causes of the incredulity of the Jews,

¹ *Spiritus soporis est animi quidam veternus ac torpor, quo oppressus ac gravatus, Evangelicam doctrinam non considerat nec intelligit; solet enim Deus iis quos punire vult, oculos & mentem eripere. Hos ergo concludit Deus eis ἀρεθείων, tum permittendo, eosque suis viis ire sinendo, nec illos revocando ut resipiscendi occasionem habeant: tum etiam indurando, quod fit cum occasio agnoscendæ divinæ veritatis alicui subtrahitur, cum multa sunt quæ animum ejus prævum offendere, ac incredulitatem ejus confirmare, & obstinatum reddere possunt: hæc est ratio qua Deus homines continere solet in hoc carcere, quæ iustissima est, & Deo dignissima. Sic nunc detinentur & adhuc detinebuntur Judæi. Crell. Comment. in Vers. 8. 10. 32. Cap. 11. Epist. ad Rom.*

² *In qua stupiditate tam pertinaciter hære, & eam pro vera defendere nulla ratione possent; nisi divina eos ultio hætenus persequeretur, & in cecitate invitos detineret. Smal. de Divin. Christi Cap. 10.*

who tells us, that it were scarce possible for them to continue in that obstinate stupidity, which is so remarkable in them, were it not for that divine vengeance which still pursues, and keeps them in blindness, *etiam invitos*, even against their own wills and inclinations. So that they are as *Crellius* intimated before, *kept close prisoners in infidelity*, like men shut up in a Dungeon, who shall not be permitted to see the light, tho' they had never so great a mind to it. Here you see he speaks home to the point, and comes up more fully to it, than any the most rigid Calvinist I ever yet read.

Having thus finished what is to be said concerning Death, which our adversaries acknowledge to be the *consequence*, and which we say, and have I hope in some measure proved, to be the *punishment* of *Adam's Sin*. I come now to consider, the *corruption and depravation* of humane nature, which as was said before, is both it self a sin, and likewise the other part of the punishment of *Adam's sin*. For the clearing of which matter, I am to make out these three things. *First*, That the nature of man is universally corrupted and depraved. *2dly*, That this corruption and depravation of humane nature is truly and properly a moral evil, or sin. *3dly*, That it is the effect and consequence of *Adam's disobedience*: and this when it is made out, will serve for a sufficient Answer to three contrary positions, which are advanced by *Socinus* in opposition to this great truth.

And first that humane nature, I mean as it is to be found in all *meer men*, (for our blessed Saviour was more than such, and therefore must be excepted out of the number) is polluted and depraved, is evident by the plain declarations of Scripture; such as are those which tell us *that every imagina-*

1 *Opinio hæc triplici ratione vera esse non potest; primum quia concupiscentiam istam, sive ad peccandum proclivitatem, in omnibus prorsus hominibus naturaliter esse non constat: deinde, quia etiamsi de eo constaret, non propterea illud esset, quia Adamus à quo omnes prognati sumus, divinum illud præceptum transgressus fuerit: postremo, quia cupiditas ista & ad peccandum pronitas, cum conjunctam secum hominis ipsius in quo est culpam non habeat, ejus peccatum proprie dici non potest. Socin. Præl. Th cap. 4.*

tion of the thoughts of mens Hearts were evil continually, Gen. 6. 5. Even from their youth, Gen. 8. 21. That not one can bring a clean thing out of an unclean, Job. 14. 4. or as the Septuagint read it, ¹ who is clean from any pollution? not one, tho' he be but an Infant of a day old. That we are conceived in sin and brought forth in Iniquity: as David complains of himself, Psal. 51. 7. That whatever is born of the flesh is flesh, Jo. 3. 56. That is, that we are carnal men born of carnal parents, standing in need of a *Regeneration or new Birth*, before we can be admitted into the Kingdom of Heaven. All which places (and a great many more which might be instanced in) are not only cited by modern Reformed Writers, but produced likewise by the Ancients, ² for proof of this pollution of mens nature which we are speaking of.

But indeed if the Scriptures were silent; the *experience* of all men, in all Ages of the World, would be an uncontrollable evidence of it, and might justly be thought of that weight, as to bear down all opposition to a matter of fact, so universally and irrefragably attested. But what can be expected from men who have hardned their Foreheads against all conviction, arising either from Scripture or the unanimous confession of all mankind! But to this bold assertion of *Socinus*, I shall only at present oppose the Ingenuous confession of another Socinian; *Ostorod.* ³ who acknowledges that there are to be found in all men, *propensions and inclinations to sin*, which make up a great part of this corruption we are speaking of: tho' he met with a rebuke from *Smalc.* for his pains, who in his answer to *Franz.* tells him that sure *Ostorod. memoria lapsus est*, forgot himself when he made that acknowledgment.

2dly, This depravation of our nature is a moral evil or sin. The *Socin.* and *Remonst.* (which are but two names in a man-

¹ Τίς γὰρ καθαρός ἔσται ἀπὸ ῥύπου; ἀλλ' ἔδειξτε, ἐὰν καὶ μία ἡμέρα ὁ Βίος αὐτοῦ ᾖ τῆς γῆς.

² Origenes, Ambros. Basil. Chrysost. Hieron. Theod. &c.

³ Citat. à Franz. in vind. Disp. Th. pro Ang. Conf. adversus Smalc.

ner for one and the same Adversary in this controversy,) tell us that these propensions to evil where they are found, are things meerly *natural*, and consequently innocent, as being out of the reach of mans power; which render him therefore neither worthy of blame, nor liable to punishment; that *concupiscence* is indeed an infirmity, or weakness, a languor and defect of our nature, but no Sin. Now this opinion falls under very many, and those great inconveniencies, and tends to lead men into sundry dangerous errors, which are not more opposite to Scripture, than they are repugnant to reason and piety.

For first, right reason will tell us, that all faculties and dispositions, whether natural or acquired, together with the actions which flow from them, are *distinguished*, and *specified* by their objects. And this is very apparent in moral actions; where tho' a good object *alone* will not be sufficient to render an action virtuous, yet it is absolutely requisite to make it such; and an unlawful object, doth absolutely and unavoidably render an action which is conversant about it unlawful, and consequently sinful. From hence it must necessarily follow, that, That proness and inclination to sin which is to be found in all men, as it comprehends *the first desires*, and *Original tendency* of the affections towards that which is evil, must it self likewise be evil. And therefore to say as *Limb.* doth (as we quoted him before p. 23.) that concupiscence, *quatenus fertur in rem illicitam*, as it is conversant about an unlawful or sinful object, is no sin, can amount to no less than a plain contradiction.

You will say the *consent of the will* is necessary to make those Original desires sinful. *Ans.* no, not to make those motions

¹ Socin. supra. & Libell. Suaf. Cap 5. *Simplicem & plane naturalem concupiscentiam in homine esse ait. Peccatum originale non habent pro peccato proprie dicto, sed pro malo, infirmitate, vitio aut quocunque alio nomine appellatur. Remonstr. Apol. ad Cens. Concupiscentia neutiquam est malum ethicum, sed physicum; non malum culpæ, sed neutrum: quales sunt multæ miseriæ naturales, quæ nec peccata sunt, nec peccatorum pænæ, talis fuit Cæcitas juvenis illius. Jo. 12. 1. Talis est hæc concupiscentia. Limb. Th. Chr. Lib. 5. Cap. 15. Sect. 15.*

sinful in themselves; for they must be so antecedently to any consent of the will, otherwise that consent will never make an innocent action evil. It is true indeed, by the tenor of the new Covenant, they shall not be imputed to them who are regenerate and believe in Christ, but that doth not hinder, but that they may be, and are in themselves *evil* and *sinful*.

2. Right reason will tell us, that whatever is prohibited by the Law of God, is *eo nomine*, upon that very score unlawful, the Law being the measure of Right and Wrong; ἀνομία and ἀμαρτία, being two words that signifie one and the same thing. Now the same reason informs us, or if that should be silent in this case, the Scriptures will assure us, that the Law of God prohibits those original inclinations and lustings after prohibited objects. This appears, partly from that great and fundamental Law, of *Loving God withal the soul, and all the might*, which was mentioned before p. 25. Which perfect Love of God is inconsistent with any degree of *affection or inclination to sin*; (as was shewed there and need not be again repeated.) And more plainly from the Apostles downright affirmation Rom. 7. 7. *I had not known sin but by the Law: for I had not known lust, except the Law had said thou shalt not covet*. From which words these two things are evident. 1st. That the sin which the Apostle knew was Lust. 2^{dly}, That the Law which forbad it, was the 10th Commandment, *Thou shalt not covet*. If therefore sin be a *transgression of the Law*, which is the rule by which we judge of the Rectitude and Obliquity, not only of actions, but likewise of Intentions, Thoughts and the inclinations of the Soul; then this concupiscence and proneness to Sin, must it self likewise be a Sin.

I know against this it is said by the Socin. and Remonst. and particularly by *Limb*. That the first propensions and in-

1 In præcepto decimo Decalogi, non vetantur motus concupiscentiæ primo primi. Lib. 5. cap. 15. Sect. 14. Concupiscentia est triplex. Primo sunt motus primo primi, &c. 2 Est delectatio, quæ vocatur morosa, quando mens cogitationi de re aliqua illicita & inhonesta cum mora inhaeret. 3 Deliberatum propositum quavis data occasione peragendi quod carni gratum est. Hæ duæ Cogitationes quin male sint, non dubitandum est. Idem cap. 4 Sect. 10. Ejusd. Lib.

clinations of the Soul towards sin, do not come within the intention of the Law, and consequently are not prohibited by it, except in these two cases. 1st, When they are of long continuance, the mind dwelling upon such desires, and persevering in them. Or 2^{dly}, When they are joyned with the full consent of the will, and a deliberate purpose to put them in execution.

Now let us a little consider, what must be the natural and unavoidable consequences of this Exposition. First, from hence it must follow, that these original commotions and propensions to Sin, being things purely natural, and therefore not prohibited by the Law, ought not to be resisted, so as to be destroyed, or rooted out of the Soul. Hitherto we have bin taught to believe, and it hath been given us as a rule to be observed in the exposition of the Commandments, that whenever God forbids the *Fact*, he likewise forbids the *Causes and Principles*, which have a direct and necessary tendency towards the production of that effect. And such are those inclinations before mentioned, every man when he Sins, *being drawn away by his own Lust and enticed by it*, James 1. 14. And therefore, whereas formerly we were told, that we should *principiis obstare*, hinder the beginnings of Sin, the first motions towards it, and if it were possible to strangle them in the Birth: this new Casuist will tell us that we neither need, nor indeed ought to pray or struggle against them, 'for two reasons; First, because being natural they are absolutely out of our power, and therefore all resistance is but labor lost and in vain, it is like striving against the stream, which when it is dammed up it swells the higher, grows more furious by opposition, and at length bears down all before it.

I acknowledge indeed, that these inclinations are not absolutely in our power, but however we may and must oppose them, and by opposing, we shall thro the assistance of the

1 *Primo hi motus non sunt in nostra potestate, imo nonnunquam quo acrius iis obstitimus, eo vehementius illis infestamur. Secundo tantum abest ut vitia sint, ut sint materia exercendæ virtutis. &c.*

grace of Christ, restrain and moderate them; in short we must fight against them, tho we cannot hope for an absolute and entire conquest in this life: we must pray, and strive and labor, and *our Labor shall not be in vain in the Lord.* No, faith *Limb.* have a care what you do, all attempts of this nature are not only unprofitable but dangerous; for 2dly, You must know there is a closer connexion between virtue, and those inclinations to Sin, than most people are aware of. These latter being as it were the seed from whence virtuous habits arise, or at least the matter necessary for the exercise of them. In short, Virtue without them either could not subsist, or at least were a very useless and insignificant thing. *Therefore these inclinations to sin are such, as neither can, nor ought to be extinguished.*

2dly, From hence it must follow that concupiscence being natural, as it ought not to be destroyed, so need we not be troubled about it; for what is not sinful, need not be the subject of our humiliations, nor even of a general repentance. Some pious persons indeed, have bin accustomed in their confession of sins, to rise up to ² the spring and fountain of them,

¹ *Hæc facultas, cum sit naturalis, extinguere nec potest, nec debet, cum sit materia exercendæ virtutis. Id. Lib. 5. Cap. 15. Sect. 2. And that we may not think that he accounted concupiscence only the accidental occasion of the exercise of Virtue, (in which sense bad manners are said to be the cause of good Laws) he tells us that they are the proper direct subject of it; Materia per se virtutis exercendæ, quatenus requiritur subjectum quod illis motibus corripi potest, ut sit Idoneum ad obedientiam præstandam. Ejusd. Cap. Sect. 15. Without which it could not exert its operations, and consequently would be an idle and useless thing: so that as far as I can perceive, at this rate, virtuous actions, and vitious inclinations, like Hippocrates his twins, must live and dye together.*

² *So did David in that excellent penitential Ps. 51. v. 5. Behold I was shapen in iniquity, and in sin did my mother conceive me. But to this the Socinians will tell us, that this confession of David was not literally true; it was rather an hyperbolical expression, the Holy Psalmist acting the part of an Orator, (tho one would think this was a very improper time, when he was humbling himself before God, to shew his abilities that way) and by this Figure endeavouring to move God to mercy and compassion. Verisimile est, Davidem potius ad excusandum peccatum suum ita locutum fuisse, & in humana fragilitate commemoranda, hyperbole ista usum fuisse, quasi peccatum homini res plane naturalis sit, non autem quod res ita sit revera, Socin. Pr. Th. Cap. 4. David ut Deum ad misericordiam flectat, dicit se in iniquitate genitum, hyperbolica loquendi ratione innuere volens temperamentum suum sanguineum, &c. Limb. Lib. 3. Cap. 4. Sect. 16.*

which is the corruption and depravation of our nature. But these were weak, tho well meaning people: *Limb.* will teach them another Lesson: they may go to bed and sleep securely, and never trouble themselves with any such superstitious and melancholy reflections. For first as to ¹ the *lustings of the flesh, and the motions of it* consequent to them, these if you do not dwell upon and cherish them, are things purely natural, and consequently harmless and innocent.

It is true Christ hath told us, *that whosoever looketh on a woman to Lust after her, hath committed Adultery with her, in his Heart. Math. 5. 28.* But this declaration of our Savior's must not be too severely interpreted, but with a just allowance and condescension to flesh and blood. ² Then only are such desires unlawful, when we *long meditate and ruminate upon them, and revolve in our thoughts all that scene of Impurity, in which the actual commission of Adultery consists.* So that, as far as I can find, the impurity of our thoughts and desires, are not much, or rather, are not at all to be blamed; the *mora*, the persisting in them is the only fault. If you do not fix your Eyes upon a Woman, tho you cast a lascivious glance, there is no harm in all that.

And the like may be as truly, and for the same reasons, affirmed of other irregular (as they are generally esteemed) Appetites. An hankering after a wedge of Gold, and a desire to filch it, tho it creeps down insensibly to your fingers

¹ Non hic intellige primam illam concupiscentiam ac carnis titillationem, ex oblatō objecto carni grato in nobis excitatam: illa enim naturalis est, nec in potestate nostra, ut eam plane declinemus; imo virtutis exercendæ materia est, quæ sine hac nulla foret. Sed quam cogitationibus nostris objecto illi immorantes, voluptatemque inde orituram sæpius meditantes in nobis excitamus. *Limb. Th. Ch. Lib. 5. Cap. 52. Sect. 25.*

² Illis cogitationibus adulterium corde nostro committimus, quoniam cogitationibus omnes actus quibus adulterium constat peragimus, similemque voluptatem quam adulterium adfert, in nobis excitamus *Ibid. vid. Cap. 4. Ejusdem Lib. Sect. 8.* Quando cogitatio de voluptate carnali in animo fovetur, homoque ea delectatur; imo omnia cogitationibus suis peragit, quæ, si peccatum hoc facturum sit, opere ipso peracturus esset, indeque voluptatem carnalem percipit similem ei, quam ex ipso opere percepturus esset: hæc voluptas est illicita. Dominus Jesus definit hanc delectationem esse adulterium, in corde commissum.

ends; (as a lye doth sometimes to the tip of some mens tongues who are accustomed to that blessed and fashionable vice,) provided that this be by surprise, and that you keep your hands back; must be reckoned only ¹ in the number of those *motus primo primi*, and is to be accounted only *complacentia rei quæ nobis grata est, & proinde amore nostro digna videtur*. So that at this rate, a thievish inclination, if it be not cherished, and long entertained, may overtake, and consequently when it is natural, arising from the temper and constitution of the body, can be no disparagement to an honest man. Now whether these and the like doctrines which are the unavoidable consequences of this Opinion, that concupiscence is no sin, do not tend to undermine all piety, tho' the Abettors of it do not only pretend, but may really design to promote it, let the Reader judge.

But this is not all; for 3dly, From hence it farther follows, that these evil inclinations, (so I make bold to call all inclinations towards evil) being natural, must challenge God to be their Author, who is undoubtedly the Author of nature. And if so, then a man may be said to be *tempted of God, when he is drawn away by his own Lust, and enticed*; according to that known maxim, *causa causæ est causa causati*, which holds good in all *necessary causes*, and such is concupiscence, in this case, which necessarily and unavoidably tempts and seduces men to sin. The consent indeed is a mans own voluntary Act, and therefore even in unregenerate men, not so absolutely necessary. But the first motions are purely natural, if we believe *Limb.* and the *temptations* arising thence to commit actual sins are unavoidable. Therefore since the temptation proceeds from the faculty, as the faculty proceeds from God; according to the order and connexion of *necessary causes*, the temptation, upon this supposition, must likewise come from God. Indeed ² *Limb.*

¹ Idem Lib. 5. Cap. 4. Sect. 8.

² *Hinc nec inordinatos esse dicimus (de motibus concupiscentiæ loquitur) sed inordinati forent si iis indulgeremus; non tamen sequitur eos esse à Deo, sed sunt à facultate à Deo nobis indita, quatenus objectis quibusdam commovetur. Id. Lib. 5. Cap. 15. Sect. 15. Motus eos antea ostendimus non esse peccata, sed à Deo vim motus illos excitandi carni nostræ inditam esse, ut materia sint exercendæ virtutis. Id. Lib. 5. Cap. 79. Sect. 13.*

saith otherwise, but he gives us no reason for his assertion. But tho' he wanted a reason to prove, we need none to disprove his position, because it carries its own confutation along with it.

Lastly, I shall use but one argument more to shew the absurdity of this Opinion, and that is, if Concupiscence be natural, it must be found in *Christ himself*, who took upon him our whole nature, with all the infirmities of it, sin only excepted. Now to say that there was in Christ a proneness and inclination to sin, *Motus concupiscentiae, & carnis titillatio, ex oblato objecto carni grato excitata*, as *Limb.* before defined concupiscence, which he made to be natural; is not only a false, but an impious, and indeed a *Blasphemous affirmation*.¹ And yet this must be the consequence of this Opinion.

It is true indeed, there were in Christ himself, (who was as other men are, made up of sense as well as reason) *Sensitive Appetites*, which were purely natural and consequently blameless. For whatever is grateful to sense, is not *eo nomine*, and for that reason displeasing to God. In short, when our desires, I mean those which arise from sense, are placed upon a *due object*, and do not otherwise exceed their *just limits*, then are they innocent and harmless; and such were they in our blessed Savior, who could not (except it were very falsely and maliciously) either be accused of any actual sin, or of any inclination to the commission of it.

I know against all this that hath bin said upon this head, it will be replied, that some Fathers, and Learned Schoolmen, were of Opinion, that those first motions of concupiscence, and the inclinations towards unlawful objects, could not properly be accounted sins. I *Ans.* That tho' they might shew some doubt about the name, yet they made none about the thing. For they do readily acknowledge, that this part

¹ *In Christo fuit talis natura, in qua fuit affectus repugnans voluntati, nec tamen is fuit peccatum, quia assensus seu voluntas non subsecuta est.* Jo. Geister apud Pelt. *Concupiscentia non est peccatum, nec reliquiae peccati originis; cum uti antea vidimus, in primis nostris parentibus fuerit ante lapsum, & in ipso Domino Jesu.* *Limb. Lib. 5. Cap. 15. Sect. 13.*

of Original Sin, is a moral deflection from the Law of our Creation. That it contains in it, an aversion from God, and a conversion to the Creature; that it is opposite not only to the perfection of God's Law, but to the purity of his blessed Spirit; that it pollutes our nature, and consequently is the object of God's Aversion, and should be so of ours. Which is all that is intended by us, when we call it Sin, and all that is worth the contending for. The rest is but a *λεγομαχία*, purely a contention about words: As may appear from that extremely nice and curious distinction made use of by the Schoolmen, and particularly by ¹ *Estius* in this case, *viz.* that Concupiscence is *quid Iniquum, non quia est peccatum, sed quia malum, inordinatum, vitiosum, deoque displicens*. He that hath a mind to see more of this matter, may, if he pleases, consult the same *Estius*, in *Lib. 2. Sent. Distinct. 32.* and *Voss. Hist. Pelag. Lib. 2. Par. 3. Thes. 2.*

The last thing that remains to be done, is to prove that this depravation of our nature is the effect and consequence of *Adam's Sin*. And this the Scriptures plainly declare to us, as was shewed before; when they let us know, *That by one man, viz. Adam, Sin entered into the World, Rom. 5. 12. And by his disobedience many, or all, became Sinners. v. 18.* But if this Scripture-account of the Origine of Evil, doth not please our Adversaries, what course will they direct us to, to find it out? Must we have recourse to the Ancient but justly exploded Opinions of Heathens and Hereticks? is this corruption owing to an evil Dæmon; to the malignant influences of the Stars; to the perversity of matter; or lastly to that pernicious, restless, quarrelsome principle, discord, and antipathy out of which, together with Friendship and Harmony, the world (as many ² of the ancient Philosophers imagined) was made? Not to these to be sure. To what else then must we ascribe it? why our

¹ Lib. 2. Distinct. 32. Sect. 6.

² Heraclitus, Empedocles, Pythagoras, Plato apud Plut. de Iside & Osir.

Adversaries¹ will inform us; the true cause of it is that *αὐτεξουσίαν*, that freedom of will which every man is endued with, which gives him an absolute power over his own actions.

But I would fain know how this freedom in men (which as these persons constantly state it) is a principle of absolute indifference, should be so *universally*, and in a manner so *fatally* determined to one, and that the worst side. It is a known and an undoubted maxim, *that one constant and universal effect, must be ascribed to one certain, necessary and uniform cause*; and such cannot be every man's particular free will, except we confound freedom and necessity: for it makes no difference in this case, whether the will doth determine it self, or whether it be determined by some other cause; as long as the effect is certain, and universal; as it is in this case. The Scripture assuring us, *That there is none that doth good, no not one.* Ps. 14. 3. *That there is not a just man upon Earth, that doth good and sinneth not.* Eccl. 7. 20. And the experience of all Ages confirms it, *quæ omni teste major est*; which in part is acknowledged by our Adversaries. But² they tell us that this

¹ *In ipsius hominis arbitrio positum est, utri parere malit, appetitui, aut rationi; utrum malit recte facere, & à malis abstinere, an vero ea facere.* Socin. in Fragn. de Justif. *Quæ in Adamo causa fuit, cur peccaret, etiam si nullo peccato Originis infectus erat, ea etiam in aliis etiam hominibus causa esse poterat, cur peccarent, etiam si nullo peccato Originali infecti essent.* Smalc. Disp. 2. Contra Fran. *Hanc voluntatem comitatur proprietas quædam inseparabilis, quam libertatem vocamus, à qua voluntas dicitur esse potentia, quæ positis omnibus prærequisitis ad agendum necessariis, potest velle aut nolle, aut velle aut non velle, pro diversitate finium aut mediorum, circa quæ voluntas actibus suis occupari potest.* Decl. Sent. Rem. circa Art. 3. & 4. p. 6. *Fons seu Origo hujus duplicis miseriæ (peccati scil. & mortis) est propria unius cujusque hominis culpa, seu liberrima ejus voluntas, qua sese sponte ac volens in miseriam hanc præcipitavit.* Limb. Lib. 3. Cap. 2. Sect. 1.

² *Pronitas ad peccandum quæ in homine conspicitur, non à primo illo peccato statim exorta est: sed continuatis post peccatum illud aliis peccandi actibus, peccandi habitum paulatim homines contraxerunt, seque ipsi corruerunt, & sic corruptionis istius semina, per propagationem ad posteros transmiserunt.* Socin. Libell. Suas. Cap. 5. *Fatemur infantes nasci minus puros quam Adamus fuit Creatus, & cum quadam propensione ad peccandum; illam autem habent non tam ab Adamo, quam à proximis parentibus.* Limb. Th. Christ. Lib. 3. Cap. 3. Sect. 4. *Inclinatio illa ad peccandum proprie dictum peccatum non est, sed naturalis inclinatio, &c. Quæ proprie oritur à temperamento corporis, quod à proximis parentibus propagari scimus.* Id. Cap. 4. Sect. 1.

Corruption of our natures, which now and for a long time hath prevailed in the World, is not owing to Adam's disobedience, but to the vicious habits, which by long custome in sinning, men have voluntarily contracted, whereby they first corrupted themselves, and then transmitted the seeds of corruption, and a great proneness to Sin, to their Posterity. So that the persons at present living, received these evil inclinations by way of propagation from their next and immediate Parents, as they did from their Forefathers, and so forwards: but where shall we fix? as we must somewhere, there being no progress in *infinitum*: we must find out the first mover of all this sin and mischief that hath overtaken, and overspread the whole world: And since our Adversaries either will not, or cannot direct us, I think, to save our selves any further and endless enquiries, we must be content to take up, and rest satisfied with the account the Scriptures give of this matter, viz. That by the Offence of Adam, Sin entred into the World, as we said before; that he by his disobedience first corrupted himself, and then transmitted that corruption by way of Propagation to all his posterity, which is much heightened and improved indeed by mens actual Sins: but that first evil disposition which is born with us, is the effect and punishment of our first parents sin.

And thus, I have at length finished what I had to say upon this great and important Article of our Faith, concerning original sin, which I take to be not only a *certain*, but a *necessary* and *Fundamental Truth*, and without the acknowledgment of which we can have no right Notion, nor, I am afraid, any firm belief of the Christian Religion; This being at the bottom of the whole dispensation of the Gospel: upon which account it is necessary that this Foundation be well layd, that so the superstructure may with the greater ease and safety be raised.

When the doctrine concerning Original Sin is rightly stated, and apprehended, then every thing appears plain, and easy,

¹ *Quid quod hoc de peccato Originali dogma inter rudimenta erat Christianæ Religionis, nec tanquam ad structuram ejus pertinens, sed quasi fundamenti pars sensabatur.* Voss. Hist. Pel. Lib. 2. p. 1. Thes. 6.

and intelligible in the doctrine of our Salvation by Christ, I mean, as far as this is revealed to us in the Scripture; but when the former is either denied or perverted, then men are forc'd upon harsh and unnatural interpretations of Scripture, dangerous and novel Opinions are advanced, and introduced into our Religion; and in short, there have bin no *Alterations* made in this Article, but what have proportionably, in all Ages of the Church, affected the Doctrine of our Salvation by Christ.

And I have bin the longer upon it, in endeavouring to make it as plain and as easy as I could, and the nature of the thing would bear; hoping thereby, to remove that *rock of offence*, at which many both in former, and later Ages have stumbled, and fallen into error and mischief: some having hereby bin hindred from *embracing the Faith*, and others having afterwards made *Shipwrack of it*.

Here it was that the old Enemies of the Christian Religion, *Celsus*, *Simplicius*, and *Julian* began their attempts against it; deriding and exposing the whole account concerning the Sin and fall of our first Parents, as an *absurd and ridiculous story*. The first ¹ calling it an *old wives tale*, the second ² a *fabulous Tradition* received from the *Egyptians*, and the third ³ accounting it not only a *false but impious Fable*, filled with *Blasphemies against God*, and such as equals all the *fiction*s of the *Greek Poets*.

Here it was that others who owned the Christian name, began their attacks against that great doctrine of Christianity, concerning the Redemption of Mankind. Such were *Pelagius* of old, and *Socinus* of later years, followed herein by *Episcopus* and his Disciples; and particularly *Limb*. And I choose to mention him the rather, because I find his Institutions,

¹ Vid. Celsum apud Orig. Lib. 4. p. 186. *Judæis atque Christianis inscitiam atque ignorantiam obijcientem, ac si ἀπιστία καὶ ἀνομία, incredibile & ineruditam fabulam καὶ τὴν γυναικῶν ἀφ᾽ ἧρας, de Homine terrigena finxissent, quam, μῦθον τινὰ οἷς γενοῖσι διηγούμενον anilem etiam fabulam appellat.*

² Simpl. de Phys. Aud. Lib. 8. *Narrationem Mosaicam, tanquam μυθικὴν παραδόν, fabulosam traditionem, ab Ægyptiis desumptam, sugillat.*

³ Apud. Cyrill. Lib. 3. *Contra Jul.*

(which

(which is one of the corruptest Systems of Divinity, that hath bin published of late years,) put into the hands of many young Students in Divinity, by whom it is perused with Approbation and Applause; to whom yet I shall make bold to give the same caution that *Socinus* doth in another case, viz. *That great care, and great judgment ought to be used in reading his works, lest they swallow poison, at the same time that they think they feed on wholesome dyet.*

To conclude this point, tho I am sensible that many things here delivered, might deserve, and perhaps want an enlargement; especially when it shall be considered, that the account which the Scriptures give us of the Creation and Fall of Man, is but very *briefly and summarily* set down there; which hath bin the occasion of some difficulties, and hath furnished Atheistical persons with sundry plausible pretences, who have desired, and greedily laid hold on any such pretences to cavil at our holy Religion: yet as to the main of this doctrine, I doubt not but the pious and unprejudiced Reader, will upon examination, find it plainly and clearly delivered by the Inspired Writers; in which opinion he will receive greater confirmation, when he shall have duly weighed the nature, and just reasons and consequences of things; together with the Analogy and Harmony that there is between the parts of our Holy Faith.

In short, he that shall seriously and with due care, compare the Old Testament with the New, the second *Adam* with the first, the redemption and recovery of man, with his fallen and degenerate state, which is supposed in, as being antecedent to the former, will easily be induced to believe this Doctrine concerning Original Sin, not only to be true, but as we said before a certain and necessary Truth; and for such it hath bin reputed and owned, by *Fathers and Councils*, and in one word, by the *Catholick Church*.

¹ *In ejusmodi scriptis legendis, (de Sommeri cujusdam scriptis loquitur) necesse est summum judicium, summamque diligentiam adhibere, ne una cum cibo venenum etiam sumamus, Socin. Ep. 3. ad Matt. Rad.*

And I doubt not to averr, that there is no one Article of the Christian Faith, not excepting those concerning the *Blessed Trinity*, the *Incarnation of our Saviour*, and the *Redemption of the World by his Death and Sufferings*; which hath bin more plainly and constantly, and uniformly delivered down to us from the Apostles days, through all ¹ Ages of the Church, to the very times we live in, than this concerning Original Sin. So that we need not fear the dissent of any, from this important truth, who preserve a due regard for the Inspiration and divine Authority of the Scriptures, a just reverence for the determinations of the Ancient and Catholick Church, and lastly, an esteeme for the unanimous Confessions of all the Reformed Churches, without exception of any one of them; and particularly for that of this ² Excellent and Orthodox Church of which we are members.

But as for others who have shaken off all Reverence for these, who slight every thing in comparison of their own *novel and singular Conceits*, which they put in opposition, to the constant and uniform declarations of all Churches both Ancient and Modern; That is, for them who are neither *good Christians*, nor *true Protestants*, nor *sound Members* of that excellent Church of which yet some of them would be reputed Sons, or at least, not long since have desired to be owned for such; we cannot much wonder at their disagreement from us; however in the mean time we shall not cease to pray to God, to forgive them their *pride and vanity*, and to give them better minds, that is, more humble and teachable tempers, which may dispose them to submit their understandings to all divine Revelations, and to *Captivate their proud reasons to the obedience of Faith*.

Having thus finished what I had to say concerning man in his *lapsed and degenerate state*: I come now to speak of his *Redemption and Recovery* by Christ. And here according to

¹ Antiquorum Testimonia vide apud Voss. Hist. Pelag. ac speciatim Lib. 2. Par. 1. Theſ. 6. superius citat.

² See the 9th Article of Orig. Sin The Hom. or Serm. concerning the misery of Mankind, And that of the Nativity; Office for Bapt. Church Catechism.

the method before laid down, I shall first give an account of what the Scriptures inform us in this matter; and then secondly, of what alterations *Socinus* and his followers have made, in this great and *Fundamental Doctrine* of the Christian Religion.

In speaking to the former, I must enquire into the *great end* and reason of Christ's coming into the world: and secondly, by *what way and means* he did procure and accomplish that end of his coming. First if we enquire into the *next and immediate end* of our blessed Saviour's coming into the World, and without a respect to which he would not have bin sent into it; the Scriptures will inform us, that it was for the *redemption and reconciliation* of all Mankind, the whole Mass as descending from *Adam*, who were universally without exception of any, under the displeasure of God; obnoxious to his justice, lyable to the penalty of the Law which they had transgressed; which was both a *temporal death*, and likewise an *eternal separation* from the presence of God, in whose favour is life; as was said before.

Here are two things to be made out, First that all men, I mean all meer men, the whole posterity of *Adam* are Sinners, and consequently under the displeasure of God, and obnoxious to his justice. Now this the Scripture is so express and punctual in, that one would think there should be no room left for doubt or cavil. *St. Paul Rom. 3. 9.* tells us, *That he had proved both Jews and Gentiles, that they were all under Sin. That every mouth must be stopped*, when charged by God, having nothing to say in vindication of themselves, *the whole World being guilty before him*, v. 19. And in one word, *That all have sinned, and come short of the glory of God*, v. 23. Not to repeat those other places in the *5. Rom.* which we formerly cited; viz. *That by the disobedience of one, many, or all men became sinners*, v. 19. And that *death passed upon all men, because all have sinned*, v. 12. These universal forms of speech being of that Latitude, as to comprehend all the Children of *Adam*, without exception of any: Jew and Gentile, Bond and Free, Male and Female, Young and Old, one with another.

Thus the Scripture hath *concluded all under Sin*, Gal. 3. 22. I hope I need not farther prove, that all men being thus sinners, were under the displeasure of God, and obnoxious to his justice: for the immediate and necessary effect of Sin is guilt, and Guilt is nothing else, but an obligation to punishment. From whence it follows, that all men being born sinners, bringing along with them corrupt and *depraved natures*, must likewise be *by nature Children of wrath*, as the Apostle speaks, Eph. 2. 3.

2dly, That Christ came into the World, to redeem men from that deplorable and miserable condition, into which sin had brought them; which he did by making an atonement for their sins, and thereby reconciling God and man together. And of this we have so full, as well as so plain an account in the New Testament, that the Gospel is from thence styled the *Word and Ministry of reconciliation*, 2 Cor. 5. 18, 19. viz. *That God was in Christ reconciling the World unto himself, not imputing their Trespases unto them.* This being the reason of his taking upon him our nature, that he *might make reconciliation for the sins of the people*, Heb. 2. 17. This was the great instance of God's love to the World, *That he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life*, Jo. 3. 16. You see in what condition all the World were left, if God had not in great compassion sent his Son to their rescue, they must inevitably and irrecoverably have perished, and have bin lost for ever.

And what God the Father thus did, is likewise ascribed to the Son himself: for whatsoever was thus done for the recovery of lost man, was by his own voluntary consent and undertaking; *Who gave himself for our Sins*, Gal. 1. 4. That is, to deliver us from the Guilt, as well as the Dominion of them; or as the same Apostle expresses it, Tit. 2. 14. *Who gave himself, that he might redeem us from all iniquity, and purifie unto himself a peculiar People, zealous of good Works.* Where we have an account of two things, First of the reason of Christ's giving himself for us, or the next and immediate end of
of

of his coming into the World, viz. to redeem ¹ us from our iniquities, from the guilt and demerit of them. And then of the end of that redemption, that being thus purified, we might be a people zealous of good works: Or as we have it in the Prophecy or Song of Zacharias, That we being delivered out of the hands of our Enemies, to wit, from the Curse of the Law, and the dominion of the Devil, might serve him without fear, in holiness and righteousness before him all the days of our life, 1 Luke 74, 75. But of this latter redemption from the power of Sin, we are not now speaking, the former being the only Subject of our present discourse, viz. Our freedom from that punishment which we had deserved by our Sins.

Hence Christ is said to have redeemed us from the Curse of the Law, by being made a Curse for us, Gal. 3. 13. That is, by ² undergoing the punishment threatned by the Law, and which we must have suffered, had not he placed himself in our room and stead: which Redemption is defined by the Apostle, and said to consist in the Forgiveness of our Sins, Eph. 1. 7. Repeated again by the same Apostle, Col. 1. 14. In whom we have redemption through his blood, even the forgiveness of Sins. Whosoever then are redeemed by Christ have their Sins forgiven them; and they who are no Sinners have no need of, and consequently receive no advantage by the redemption wrought, and purchased by our Blessed Saviour; I confess the Pelagians and Remonstrants are of another opinion, who have furnished us with new notions of Redemption, without any regard had to the pardon of Sin, which St. Paul knew nothing of. But of this we shall have occasion to speak hereafter.

If this matter wanted a farther explication, we might instance in those other places of Scripture, which mention our

¹ Hanc ἀπολύτρωσιν sic explicat Greg. Nazian. Orat. 36. p. 591. Christus dicitur ἀπολύτρωσις, ὡς ἐλευθέρων ἡμᾶς ὑπὸ τῇ ἁμαρτίας κατεχομένης, καὶ λύτρον ἑαυτὸν ἀντιδίδως ἡμῶν τῇ οἰκονομικῇ καθαίρεσιν.

² Χεῖρος κατεδέξατο κατάραν, ἣν ἐκ ὀφείλει, καὶ τὴν χρηματίζειν ὅτι ξύλη, ἵνα καὶ ἡμῶν λύση κατάραν. ὥσπερ εἰ τις τῆς κελυδέντας ἀποθανεῖν λυβώσεται αὐτὸς, αἰρέμενος τὸ ὑπὲρ αὐτῶν θάνατον, Oecum. in Loc.

being

being redeemed from our vain, or sinful conversation, 1 Pet. 1. 18. Redeemed from iniquity, Tit. 2. 14. cited before. In which places Sin is put for the punishment of Sin; the word καθαρίζειν (as ¹ Grotius well observes) which denotes expiation, which is added in Titus, and the mention of a Sacrifice by St. Peter (couched under that phrase of a Lamb without spot, and without blemish,) making it evident, that it ought so to be interpreted. In which sense Christ is said to become Sin for us, who knew no Sin, 2 Cor. 5. 21. That is, ² bore the punishment of our sins, by being made a Sacrifice for them. Once more, Christ is said to undergo death for the redemption of transgressions, Heb. 9. 15. Where the Phrase ἀπολυτρεῖν τὰς ᾤσυχάσεις, must be taken in the before mentioned sense; it being taken in no other by any either Sacred, or Prophane Writers (as ³ Grot. assures us) being always made use of by them to denote the freedom or deliverance from the punishment of Sin.

Of what hath bin thus said, this is the summ. That all those for whose sake Christ came into the World, and took upon him the seed of Abraham, i. e. an humane nature, which he received by propagation from Abraham, from whom as to the flesh he was descended: or, that those for whom he gave himself, viz. to Death and the bitter passions of the Cross, were Sinners, Enemies to God, obnoxious to his Justice, and therefore stood in need of a reconciliation. But Christ gave himself, and came down from Heaven, for the sake

¹ De Satisf. Christ. Cap. 8. Immunditiæ nomine significari passim reatum, fateatur Socinus. Hinc καθαρίζειν ἢ ἀγιάζειν, est eum reatum tollere, sive efficere remissionem, ut ipse Scriptor ad Hebræos exponit verbum καθαρίζειν, cap. 9. v. 22. Christus per seipsum fecit hunc καθαρισμόν, Heb. 1. 3. Christus καθαρίζει conscientiam ab operibus Mortuis, Heb. 9. 14. Hoc est, ipso Socino Interprete, à reatu ἢ pœna, pœnaeque timore conscientiam liberat, Id. Cap. 10.

² Ἀμαρτία λέγεται, τὸ ὑπὲρ ἀμαρτιῶν θῦμα, ὡς καὶ ὁ προσήτης, ἀμαρτίας λαὸν μὲν φάγονται, τῇ τῆσι τὰ ὑπὲρ ἀμαρτιῶν θύματα, Oecum. in Loc.

³ Hoc autem loquendi genere ἀπολυτρεῖν τὰς παροχάς, aut Latine, culpas, delicta, crimina redimere, non tantum significari causam moventem ad liberandum, sed talem etiam, quæ compensationem aut satisfactionem includat, manifestum est. Nul- lum adfert locum Socinus aut sacri aut profani Scriptoris, ubi redimere peccata, offensas, aliud quidpiam ab eo quod diximus, designet, Grot. De Satisf. Christ. cap. 8. p. 158.

of the whole world, Jo. 3. 16. by which phrase is meant *Genus Humanum*, all mankind; under which are comprehended all meer men of whatsoever Age, Sex, or Condition; *wise or foolish, Infants as well as persons of riper years, men and women*: all these making up, and being parts of the World: God by giving his Son, and clothing him in our nature, having given an instance of his superlative Love, not only to this or that particular man, this or that sort of men, (tho some particular persons have a more eminent and peculiar share in it than others; to whom the benefits of Christs coming, in the conclusion is only applyed; but that is for other reasons not needful here to be mentioned) but to all mankind, who stood in need of him, and without whom they must universally, and inevitably have perished.

Hence he is said to have suffered for us, indefinitely, 1 Pet. 2. 21. To have born our Sins in his body on the Tree, (i. e. He bore the punishment of them on the Cross,) That we being dead unto Sin, should Live unto Righteousness, v. 24. To have died for Sinners, Rom. 5. 8, who by being Sinners, were likewise Enemies, and therefore wanted a reconciliation, which was purchased by his death, v. 10. He gave his life a Ransom for many, Mat. 20. 28. Mark. 10. 45. πολλοὶ being here to be interpreted in the same sense, as it is used by the Apost. Rom. 5. 19. where it is put for πάντες, as was formerly observed. But if these Phrases do not seem full enough, the Scripture furnishes us with others more punctual and expresse, assuring us that Christ dyed for all collectively, 2 Cor. 5. 14. Gave himself a Ransom for all, 1 Tim. 2. 6. That he tasted death for every man, Heb. 2. 9. And in one word, That he is the propitiation for the Sins of the whole World, 1 Jo. 2. 2.

From these two premisses thus laid down, this conclusion must necessarily and unavoidably be inferred, viz. That all the World, all Mankind, and every individual person, were Sinners, under the displeasure of God, and the condemnation of the Law, and as such were looked upon, and esteemed by God, Antecedently to his Decree of sending his Son into the World; who for that reason came into it, to make a reconciliation of

them all, to restore them to the favour of God, which by their Sins they had forfeited. Indeed this reconciliation is not available to all; but this arises from their non-performance of the Conditions, required to entitle them to the actual participation of it: and tho we must acknowledge that the *application of pardon*, as well as the *purchase of it*, is performed by Christ; yet it is not done in the same way, and by the same means, the latter, *viz.* the purchase of reconciliation requiring something to be done on Christs part; the former, *viz.* the Application of it, requiring certain conditions on ours: the one being the effect of *Christs Priestly*, as the other is of his *Regal Office*; which are perpetually confounded by the *Socinians*.

Now against all this, which hath bin plainly deduced out of the Scriptures, the *Socinians* on the other side with great vehemence contend, that Christ was not sent into the World, to reconcile it; That is, as we have stated it, to purchase the favour of God, and remission of Sins for Mankind. And that for these two Reasons, *1st*, Because, *all Mankind* were not Sinners, and consequently stood in no need of pardon and reconciliation. *Adam* hurt none but himself by his disobedience; *the Mass* as descending from him, was not *tainted and leaven'd* with any infection: Men being now born into the world, as *Adam* was at first Created, in a *State of Innocence*. So that there was no need to redeem such from the punishment of the Law, who were not liable to it upon the account of their own actual Sins, and therefore not liable at all. And this is the case of all Infants, and was, or at least might be the case of several adult persons if we believe these men.

2dly, Tho all men had bin *Sinners* (as they who committed actual Sins certainly were) yet there was ' no need of
Christs

I *Causam impulsivam in salute nostra nullam excogitare poteris, præter puram Dei liberalitatem & clementiam*, Socin. de Chr. Serv. par. 2. cap. 15. Hinc patet, non Deum fuisse hominibus inimicum, cum Christum filium suum ad eos mitteret: proinde nec Deum fuisse hominibus per Christum placatum, sed Deum potius homines sibi placasse per Christum, adeo ut in hunc finem etiam eum voluerit esse propitiationem,

Christs coming to reconcile them to God; who was not angry with men for their iniquities, nor provoked thereby to shew any marks of his displeasure towards them. There being no such Attribute in God as *vindictive justice*, (which is a quality fit only for passionate and revengeful men) which either inclined him to punish, or hindred him to pardon them without a *compensation* made for the wrongs and injuries done to his Authority, by the violation of his Laws. In short, the only obstacle of reconciliation was on mens side, if they would but forsake their Sins for the future, what was past should make no breach of kindness between them. He was so far from denying them *his favour*, that he courted *their friendship*; and tho he were the person injured, yet he desired no other *compensation* but that they would lay aside their enmity; and, in one word, he would be abundantly *satisfied*, if they would vouchsafe to be reconciled to him.

If you enquire what reasons then there were that moved God to send Christ into the World, they will tell you there were several. And among others they instance principally in these three following: First, this was done in a *gracious condescension* to the follies and weakness of mankind, and particularly with relation to one impious and superstitious custome, which had long, and in a manner universally prevailed in the world before Christs coming into it. For so it was, that those persons who had in their life time bin renowned for their valour, or had otherways bin useful and serviceable to mankind; after their Death were usually con-

propitiationem, quo penitus esse certi possent de gratia sua, & peccatorum remissione, Slichting. in Epist. ad Coloss. Cap. I. v. 20. Videmus hic non Deum mundo, sed mundum Deo fuisse infensum & inimicum cum Christus moreretur; proinde per mortem Christi non id esse actum, ut Deus mundo, sed ut mundus Deo reconciliaretur. Neque enim utrinque fit reconciliatio, ubi una pars alterius partis amicitiam omnibus modis, & maximis etiam impendiis ambit. Quod Deus fecit, qui mundum sic illo tempore diligebat, ut filium suum unigenitum pro eo daret, Idem in cap. 5. Epist. ad Rom. v. 10. Docet hic locus quam sit alienum à vero, Deum humano generi iratum à Christo fuisse placatum, & hominibus reconciliatum. Contra se res habet; nempe Deum homines sibi iratos placasse, & reconciliare per Christum & Apostolos omnibus modis conatum fuisse. Id in 2. Ep. ad Cor. cap. 5. v. 20.

secrated, and placed in Heaven, and there advanced to the dignity of a kind of *inferior Gods*: to whom their surviving friends or subjects betook themselves for patronage, and implored likewise their *Mediation, and intercession* with the superior deities.

Now in compliance with these *extravagant desires and apprehensions*: God thought fit to send an excellent man into the world, eminent for his virtues, and renowned for the admirable and divine works, which he wrought for the good and benefit of men: him being delivered up to Death, God raised from the Dead, exalted him to Heaven, placed him at his right hand, and there appointed him to be a perpetual Advocate and Intercessor for us.

2dly, Forasmuch as it had bin a general usage amongst most nations, to *confirm all Covenants*, and publick Leagues especially, by the death of some Beast, the shedding of whose blood was looked upon to be a *ratification* of what the parties had mutually consented and agreed to: In compliance therefore ² with this ancient and venerable practice, God having thought fit to establish a new Covenant of Grace and Mercy with mankind, and therein to give them the promise of pardon of Sin, and eternal life; (*which as these men tell us he had*

1 Nullam in rem magis prona & proclivis sunt, semperque fuerunt hominum ingenia, quam ut homines vita functos, quorum eximia aliqua virtus dum viverent enituit, aut enituisse credita est, in cælis collocent; & ex iis patronos ac opitulatores cælestes sibi faciant, quorum opem implorent, & ad quos magna cum religione confugiant. Hoc Deus ipse fecit in Christo, hominum tanto desiderio ac saluti gratificaturus. Quis Christo fuit virtute ac sanctitate & divinis operibus conspectior? Hunc morte affectum in vitam revocavit, dominum & servatorem nostrum constituit, hunc à nobis adiri, coli, & invocari voluit. Slichting. Com. in Epist. ad Rom. cap. I. v. 25.

2 Tertia ratio qua Christus ipse novum fœdus confirmavit, est ejus acerbissima mors, sanguinisque fusio. Quodvis fœdus olim sanguine, id est, mactatione alicujus pecudis sanciebatur, ad indicandum ac contestandum, quod quisquis fœdus illud violaverit, perinde sit morte afficiendus, atque illud pecus. Christus novum fœdus non sanguine hircorum, sed suo pretiosissimo sanguine obsignavit. Wolzog. Proleg. in Nov. Test. p. I. Cetera fœdera cæ.º Animalis aliquo, sanciri & sanguine ejus confirmari solent: & ipsum fœdus antiquum sanguine fuerat initiatum ac stabilitum: Quare cum sanguis Christi Novi fœderis doctrinam confirmet, potuit morti Christi adscribi fœderis sanctio. Crel. Resp. ad Lib. Hu. Grotii de Satisf. cap. I.

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never done before) in order to afford them all the assurance imaginable, that he designed to make it good; and withall to lay an obligation ¹ upon himself, that he might not (*whatsoever unforeseen accidents should happen,*) start and recede from his promise; he was pleased to ratify this Covenant likewise with blood: but not with that of Calves and Goats, but with the blood of Christ himself who was the first publisher of it: by a new and unheard way, *the Herald* himself was content to be the *Sacrifice*, to lay down his own life, and thereby confirm the pardon which he had proclaimed.

Lastly, God having thought fit (for *divers weighty reasons*, as might justly be imagined) or rather for *no reason* ² at all, if you believe the *Socinians*, but only for his own pleasure, to institute certain Sacrifices among the Jews, for the expiation of Sin, (for of this practice among other nations, tho' it had in a manner universally prevailed from the first Ages of the World, the Socinians take no notice) he at length grew weary of his own Institution, chiefly because he found it extremely deficient, and unable to accomplish several noble ends and purposes, which were highly requisite, and indeed necessary to be obtained. And these were especially three, in which the *weakness and imbecillity* of the Jewish Sacrifices, as they tell us, was very remarkable.

For first, ³ they could only procure or rather *declare pardon*,

¹ *Vis atque efficacia Mortis Christi tanta erat, ut etiam Deum, si forte eum promissionis suæ pæneret, movere atque impellere posset, ne promissum suum rescinderet, sed quod pollicitus esset, reipsa præstaret, Crell. de causis Mortis Christi. p. 613. Hic revera finis ac scopus fuit, Cur Deus Morte Christi se nobis obligare voluerit, &c. Ibid.*

² *Rectum enim & æquum est ut si nostra scelera à Deo nobis condonari volumus aliquam obedientiam præstemus: Cum igitur Deus Sacrificiorum istam obedientiam à populo, si is à peccatis illis liberari vellet, omnino requireret, & cuicunque eam obedientiam præstanti eorum peccatorum veniam largiretur: sacrificia ipsa, ita Deo pro benignitate sua statuente, peccata expiassè dici non injuria possunt. Socin. de Ch. Serv. p. 2. cap. 11. & cap. 20. Idem. Præ Th. cap. 22, 23. Sanguinis fusio sub veteri testamento non movebat Deum ad peccata remittenda, sed fuit causa media, seu causa sine qua non remissionis. Crell.*

³ *Quod ad ipsum Sacrificium attinet, quod in eo solenni festo fiebat, dico illud graviora peccata quæ ex animi malitia perpetrata essent, non expiassè, neque pro illis oblatum*

don, for Sins of *ignorance and infirmity*, but could make no expiation for greater Sins of *presumption and against knowledge*. 2dly, They could only expiate the legal pollution, but could not purge the Conscience, or take away the inward Guilt, which did stain and defile the Soul. And therefore were only available to save the Criminal from a *temporal punishment*, but could not preserve him from *eternal death*, which was the punishment due to greater Crimes. 3dly, Tho' they were ² effectual to make an atonement for past Sins, yet they had no force or efficacy to free men *from the Guilt*, and much less to deliver them from the *dominion of Sin for the future*, being utterly unable to withdraw them from their evil courses, and to prevent their sinning for the time to come. Therefore to supply all these defects, and once for all to have one general expiation for the sins of all mankind; he thought fit to abrogate the Jewish Sacrifices, and to substitute that of Christ in their room, *who by one oblation of himself, might purchase eternal redemption for us*.

Now in reference to these several *Socinian hypotheses*, we must acknowledge that they are very artificially contrived by them, in order to impose upon weak and unwary Readers, who may be apt at the same time to swallow down truth and falsehood, which are here (*in order to amuse men and divert*

oblatum fuisse, sed pro iis tantum quæ ignorantie appellari possunt. Manifestum est, pontificem non pro omnibus peccatis, sed pro ignorantis & erroribus ex infirmitate, admissis sacrificasse. Socin. Lib. citat. cap. 12.

1 *Ab æternæ mortis pœna victimæ illæ sub lege adeo neminem liberarunt, ut ne temporariæ quidem morti, seu capitis supplicio quenquam eximere potuerint; alias quasdam leniores hujus vitæ pœnas aut incommoda tollebant. Crell. Comment. in Heb. cap. 9. v. 14.*

2 *Vetus fœdus non vacavit culpa, utpote quod vim non haberet populi in officio continendi, ut posterius habuit, ex quo factum est, ut merito abolitum sit, & in ejus locum suffectum aliud, quod mentibus humanis divinas leges indat, & cordibus eas scribat, Socin. de Ch. Serv. p. 2. cap. 16.*

Hostiæ illæ quæ offerebantur non ut quis peccare desineret, sed ut à peccatorum pœna liberaretur. Quas sublatas fuisse Apostolus dicit, & in eorum locum Christi sacrificium substitutum. Ibid. vid. Crell. Comment. in Heb. cap. 8. v. 9.

Ab earum victimarum imperfectione colligit Autor eas Deo non placuisse, & aliquando abrogari debuisse, adeoque per Sacrificium Christi abrogatas esse, Id. in cap. 9. v. 25.

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them from the consideration of the true ends of our Saviour's coming into the World) very speciously and with great cunning, twisted and joyned together. And tho' they all deserve and must have a particular consideration, yet at present I shall only make my remarks upon the first of them, and wave the consideration of the other two, till I come to discourse of the *Death and Sufferings of Christ*, at which time they will more conveniently be considered.

As to the first therefore of these Hypotheses, tho' we must with infinite satisfaction and thankfulness acknowledge the Mediation of our blessed Saviour now in Heaven, who is sat down at the right hand of his Father, *where he ever lives to make intercession for us*, yet we can by no means admit of this Socinian Account of it, and that chiefly for these three Reasons.

1. Because it seems to be a great disparagement to the *Christian institution*, to derive the admirable contrivance for the Salvation of Mankind, from the *foolish and absurd* apprehensions of men, and the wicked and superstitious customs consequent upon them. We cannot but with all due reverence reflect upon the infinite *condescension of God* in his dealings with men; whereby he is pleased to pass by their weaknesses, to excuse their follies, to accommodate himself to their weak and shallow conceptions, in the discoveries which he is pleased to make of himself. But I doubt whether it may be warrantably affirmed, that in any of his Religious *Institutions* he hath accommodated himself to their foolish and wicked Imaginations.

Perhaps against this it may be objected, that many of the Ceremonies and Rites prescribed to the Jews by God's own appointment, were such, as for some Ages before had bin *practiced in the Heathen World*; several of which in compliance with the *weakness and passions* of that perverse people, he thought fit to adopt into his own service and worship. To which I *Ans.* That admitting this to be true, (which yet most Learned men will not allow to be so,) it will not come up to the point; unless it can be farther proved, that those ancient rites practised by the Heathens were in themselves unlawful and impious, and that God in compliance with the Apprehensions
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of the Jews about such profane practices, prescribed something of the like nature to be performed by them; This being the case of the mediation of *Hero's* and *Demi-Gods* among the Heathens; which was a profane and Idolatrous practice, highly dishonourable to God, repugnant to Piety, and such as had almost banished all just notions of God, and all the right way of worshipping him out of the World. No doubt God might have made choice of any innocent, and much more any ancient and laudable rites and usages, (tho' they had bin abused to superstitious purposes) and have incorporated them into his own Religion and Worship. But to say that he instituted any thing as a part of his own service, in compliance with any custome in its own nature Impious, I think cannot be affirmed, without a great and dangerous reflection upon the *holiness and righteousness of God*¹. Add to this, that it seems to be no ordinary disparagement to his wisdom; which, as the Scriptures assure us, hath bin so admirably displayed in the methods found out for our Salvation, that Men and Angels *are justly astonished, and stand amazed in the Contemplation of it*.

But according to this *Socinian Hypothesis*, it amounts to no more than this, that God having resolved to put an end to a foolish and superstitious custome which had too long bin practised, instead of those *Demi-Gods* which the *fancy and fears of superstitious men* had consecrated, he did substitute another eminently good and virtuous person in their room, to whom they might lawfully make their addressees, and whom for the future they might look upon to be their great *Patron and Advocate*. What is there in all this which may be thought to exceed the invention of a finite, or even an humane un-

¹ And this is acknowledged by Dr. *Spencer*, who is the great promoter of this Opinion, viz. That many of the *Mosaick* Laws and Rites, were derived from the like institutions and practices of the Heathens. *Cum Deus gentem sanctam condere & collapsum numinis sui cultum ad nitorem & puritatem pristinam restituere statuisset, ritus omnes aut sua natura corruptos; aut impuris Dæmonis Orgiis ita conjunctos ut lustrari non poterant, penitus abolevit; quicquid erat in cultu olim recepto & minus xpm, Deus è medio sustulit; ritus autem innocuos, nullo vitio notatos, & gentium (forsan & patrum antiquorum) usu cobonestatos, ipse toleravit & legis suæ sanctione cobonestavit.* Spen. De Leg. Hebr. Lib. 1. Cap. 10.

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derstanding? We know what things of this nature have bin invented, and practised in the Church of *Rome*; and yet there is none of us, I think, that stands in any great admiration either of the *wisdome, or piety of the contrivance.*

2dly, Let it be granted, that God in condescension to the weakness of men, should think fit to gratifie them in some of their absurd and impious apprehensions, (which yet I think can hardly be allowed, without derogating from the *purity and perfection* of the Christian Institution, which is admirably calculated for the *extirpation* of all foolish, and superstitious notions, and desires out of the minds of men, but by no means designed to *cherish and comply* with them) yet we cannot without great impiety affirm, that God would encourage them in any *sinful practices*: but rather would divert their inclinations upon fit and proper objects. Since they must have a *mediator*, he would substitute a *lawful one*, to whom they might *safely and warrantably* make their addressees and supplications; and so by his mighty power overrule the desires of men, and *bring good out of their evil Intentions.*

But so he hath not done in this case, according to the *Socinians*; but by placing *one man* in the room of others, hath only *exchanged* the Idolatry, but hath not *prevented* the practice of it: for to give divine worship to a *creature*, according to the Scriptures is downright Idolatry. To say that Christ was an extraordinary, or if you please a *divine man*, will not alter the case. This may make it a more refined and excusable Idolatry; but Idolatry it is still. For tho Christ hath, as the *Socinians* tell us, *Infinitely* the advantage of other men; yet being but a man, he must come *infinitely* short of the divine perfections: and therefore divine worship and adoration cannot be payd to him, without a bold and *Sacrilegious Invasion* of that right, which God claims as his sole prerogative; and which he hath said, *nay which he hath sworn, he will not give to another.*

Lastly, admit these desires in men were *innocent*, and the practice consequent to it, not only *blameless but commendable*, yet this account of *Schlichtingius* were not to be admitted; be-

cause it stints and limits the efficacy of Christs death and intercession, to certain times and persons; which yet the Scripture assures us was of that extent, as to reach *all Ages*, and *all Men* that have bin in the World.

If therefore Christ was sent into the world in condescension to the weakness, and in compliance with the apprehensions and practices of men, in the worship and mediation of *Heroes and Demi-Gods*: it must from hence follow, that these apprehensions, and these practices, were *Antecedent* to the purpose and decree of God, to send his son into the world; it being an undoubted truth, that whatever is the *cause*, or the *occasion* of any purpose or institution, must in order of nature be *Antecedent* to that institution. And if so, then all those who lived before these *Idolatrous practices* grew common and universal, forasmuch as they lived before the coming of Christ was decreed, or perhaps so much as thought of, neither were, nor indeed could be regarded by God in that Decree; and consequently had no share in the benefits of Christs coming, nor did partake in any of those ends which were accomplished by it.

Now how many *Years*, or perhaps *Ages past*, and consequently how many thousands, or myriads of men lived and dyed, before this Idolatrous practice *began*, and much more before it *prevailed* in the world, is impossible to determine. But be the number of the men what it will, this is certain; that none of them were, or could be regarded by God the Father, when he took the resolution of sending his son into the world, if this were the occasion or cause of it. Now this plainly contradicts the Scriptures, which assure us (as was said before) that God gave his son, for the *sake of the whole World*, and every individual member of the same. I know that this inference which I have made, with relation to those persons who lived and dyed before this practice of Idolatry prevail'd, is esteemed a matter of no ill consequence in the opinion of a *Socinian*, and therefore that they will not be afraid to own it: but on the other hand they earnestly contend for it, as for an undoubted, and important truth; that the

the virtue of Christs sacrifice had no ¹ *retrospect*; that it did affect no sinners who lived before him, because it neither could, nor was design'd to expiate any sins, but those that were committed after his appearance among men. But I hope others will have more honourable apprehensions of the virtue and dignity of *Christs sacrifice*, in which their own *particular safety* and that of the *whole world* is wrapt up.

Perhaps it will be said, that the *Socinians* were indeed mistaken, in making the end of Christs coming to be in compliance with *one or two* foolish apprehensions of men, and to prevent the ill practices that were occasioned thereby: But that the ² *Remonst.* have hit the mark, when they tell us, that the true reason of Christs taking our nature upon him, and in it dying for us, was to make a reconciliation for all the *actual sins* of men; to purchase pardon both for the personal sin and disobedience of *Adam*, and likewise for all the sins that should afterwards be committed by his posterity to the end of the world; To which I Ans. That the *Rem.* by excluding *Original Guilt*, highly derogate from the *perfection and dignity* of that redemption wrought by our blessed Saviour; and fall in with that dangerous error of the *Socinians* now mentioned, *viz.* of *stinting the efficacy* of Christs death, not indeed to *certain times*; (for to give them their due, they do not with the *Socinians*, make the doctrine of our Salvation by Christ a novel institution, but acknowledge it to be as old as the world, and that the promise of a Saviour was made to our first Parents immediately after the fall) but however they limit the efficacy of it to *certain persons*; and thereby overthrow the *universality of that redemption*, which at other times they would be thought earnestly to contend for.

For first, all *Adult persons* who in any Age of the world

¹ Socin. de Christo Serv. cap. 26.

² *Causa vel occasio hujus redemptionis fuit miseria, in quam humanum genus totum, liberrima & ultronea Legum divinarum transgressione, semetipsum præcipitaverat.* Episcop. Lib. 4. Sect. 5. cap. 1. de Redemptione. Limb. Th. Christ. Lib. 3. cap. 1.

lived without the commission of ~~actual~~ Sin, had no need of this redemption. You will say there were none such, all *having sinned and come short of the Glory of God*. I know the Scriptures say so, and give us the reason of that assertion. The ¹ Socinians are of another Opinion, and so were the ² Pelagians of old; and some of them have instanced in *Abel* and *Enoch* in the old world, who were perfect men, having never contracted any Guilt, by the commission of any one actual sin. It will be said the *Rem.* forsake them in this Opinion: They do so indeed, but in this they seem not to act so agreeably to their own principles. For overthrowing the *reason* of the Scripture affirmation, which *concludes all under sin*; they make it a *contingent truth*; such as depends upon the spontaneous, and therefore uncertain motions of mens Free will: and consequently when they say all men are Sinners, it amounts to no more than this; *it hath bin so, and may be so; but it might, and may be otherwise.*

For what is it according to them that should be the certain and necessary cause of sin in Adult persons; whereby being *inevitably* involved in Guilt, they stand in any *absolute need* of the redemption of Christ? First, is the decree of God the cause of sin, which thereby becomes necessary? *μη γένοιτο*, God forbid: they and we abhor the thoughts of any such thing. *2dly*, Is it the *corruption of their natures*, transmitted from *Adam*, whereby men are born into the world with such necessary propensions to evil, and such a disability to perform any saving good, that they cannot by their own natural strength avoid falling into many, and those grievous sins? No such matter: *Adam* by his first disobedience did not contract a *disability* to perform his own duty, neither did he transmit any such *impotence and depravation* of nature to his posterity. *3dly* Then,

¹ *Quilibet homo, ubi ad eam aetatem pervenerit ut rationis usum habeat, si nulla mala institutione aut usu corruptus fuerit, posset si plane vellet, nullum ex iis peccatis committere, quæ cum ipsa ratione pugnant, eique per se omnino adversantur,* Socin. ad Object. Cuteni Resp.

² Apud Aug. Lib. de Natura Cap. 37. Et apud Hieron. Lib. 1. Dialog. contra Pelag.

The cause of this misery and guilt which hath overtaken the whole world, is mens own *Free will*. If so, then men had even as good be without this freedome, as make all this stir and bustle in vindication of it : for it seems it doth as effectually and inevitably involve men in guilt and misery, as if their natures had really bin *depraved*. Perhaps it will be said, that all men, even since the *Fall*, are still left possessed of a *natural power and dominion* over their own actions ; which is so necessary to the will in all its operations, as being an essential property of it, that it cannot be separated from it : and therefore, that tho all men do actually sin, yet they are not *necessarily and unavoidably* lyable to it ; it is purely a *contingent matter*, as being the result and consequence of their own freedome and choice.

I Ans. if so, then the redemption purchased by Christ, was not *absolutely necessary* for mankind ; but only *Hypothetically*, upon supposition that men would sin ; which must not necessarily be supposed, it being as was said before but an arbitrary and contingent matter. It is true Christ *de facto* is the *Saviour* of all men ; but there was *no necessity* that it should be so. They might have *saved* themselves the trouble of making application to Christ, and have gone to Heaven without him. I confess this was the case of *Adam*, if he had preserved his Innocence, he would have stood in no need of a *Redeemer*. But to say the like of any of his *posterity* since the *Fall*, is boldly to contradict the *plain declarations* of the Gospel, and to alter the whole *Oeconomy* of mans Salvation as it is laid down there ; whereby we are assured, that there is no way now of coming to Heaven, but by the *Merits and Mediation* of Christ ; all the passages to happiness being now shut up, except that, by and thro our blessed Saviour, *who is the way, the Truth, and the Life*.

¹ Ex his patet fontem sive causam unde miseria hæc in universum Genus humanum profluit, esse suam propriam cujusque hominis culpam, sive potius liberrimam hominis voluntatem, quia impossibile est ut homo aut peccati reus fiat absque propria voluntate sua libera, aut pænæ sive miseriæ proprie dictæ absque culpa sua, eaque vincibili aut evitabili. Episcop. Lib. supra cit. Cap. 2.

If it shall be farther said, that tho' men are possessed of such a natural power as we have hitherto bin discoursing of, yet that in this *state of things*, all circumstances considered, it is *Impossible* for men to avoid sinning; Then I Reply, that this can amount to no less than a plain contradiction; *viz.* that no man *could avoid* doing of that, which yet he had a *natural power* to forbear doing. On the other hand, to say that tho' every man *could*, yet that no man ever *did*, or *ever will* avoid sinning; besides, that it leaves the Salvation of men by the mediation of Christ, an arbitrary matter, as was said before; it leads us into that great absurdity (as some men would account it) of asserting a *power* planted in the nature of man by God himself *to no purpose*; a power to do that which every man is *obliged* to do, and which no man *ever did*, or *ever will* do to the end of the World.

But let the case of Adult persons be what it will, This is certain, that as this matter is stated by *Episcop.* and his followers, all Infants, 'who dye before they arrive at the use of Reason, and therefore, before they are capable of committing Actual sin, are thereby excluded from having any share in the *Redemption* purchased by Christ, because they stood in no need of it. And hereby they effectually destroy that *universal Redemption*, (of which at other times they would be esteemed the great Patrons and Champions) in excluding by a modest computation, at least a tenth part of mankind from partaking in the benefits of it: besides all Fools, who never had the use of Reason, which must increase the number. It may therefore be asked, what becomes of all those Infants who dye before the commission of actual Sin? Are they all *damned*? That were an Impious and uncharitable imagination; it being not only inconsistent with the *Mercy* of God, but repugnant to his

1 Hanc miseriam universalem facit scriptura, sic ut totum Genus humanum involvat, id est, omnes omnino ac singulos homines, supple, in quibus miseria ista tanquam justa pœna locum habere potest. Infantes ergo, qua tales, ubi & fatuos, amentes, insanos, aut rationis & voluntatis liberæ usu destitutos, sub iis comprehensos nolumus, Id. Ibid.

Justice, so severely, and without any reason, to punish those, who were *absolutely* pure and innocent. On the other hand, may we be so charitable as to say they are all saved? If so, then here we have a *new Gospel*, a new method of Salvation found out, without respect to Christ, which the Scriptures have given us no account of; but have declared the quite contrary, *viz.* That there is *no Salvation in any other*, or by any other way and means: *that there is no other name under Heaven given among men whereby they may be saved*, Act. 4. 12. but only his, *who is the resurrection and the life*, Jo. 11. 25. *The door by whom we must enter in, if we expect to be saved*, Jo. 10. 9. and in short, *That none can come to the Father but by him*, Jo. 14. 6.

But it may be said, men may be partakers of the benefits of Christ's death, and be saved by him, tho' they are not Sinners. For Christ by dying for us purchased not only *pardon of Sin*, but likewise *eternal Life*. The former benefit Infants stand in *no need of*, and therefore are not partakers of it, forasmuch as they are neither born with *Original Guilt*, nor have committed any *Actual Sin*. But the *Latter* they obtain by Christ, who therefore in that sense may be said to be their Saviour and Redeemer. For tho' their own *innocence* exempts them from punishment, and therefore places them beyond the need of *pardon and reconciliation*; yet it gives them no title to the Kingdom of Heaven, which is the sole fruit and purchase of Christ's death. So ¹ *Pelagius* and his Disciples stated this matter of old, followed herein ² by *Episcopus* and *Limburg*; only

¹ Scripsit dudum vir sanctus & eloquens, Episcopus Augustinus, ad Marcellinum duos libros de Infantibus baptizandis, contra hæresin vestram, per quam vultis asserere, baptizari Infantes, non in remissionem peccatorum, sed in regnum cælorum; juxta illud quod Scriptum est in Evangelio, nisi quis renatus fuerit ex aqua & spiritu sancto, non potest intrare in regnum cælorum, Hieron. Lib. 3. Advers. Pelag. prope finem. Secundum Pelagium Hæreticum ista dicitis, parvulis baptismum necessarium, non propter remissionem peccatorum, sed tantummodo propter regnum cælorum. Datis enim eis extra regnum Dei locum salutis & vitæ eternæ, etiamsi non fuerint baptizati, Aug. Lib. 1. contra duas Pelagii Epist. Cap. 22.

² Infantium qui in ætate Infantili moriuntur alia est ratio: nullius enim peccati proprie dicti rei sunt. Morte tamen quam à primo parente Adamo hæreditariam

only with this difference, that whereas the *Pelagians* thought that there was a kind of middle state between Heaven and Hell, in which Infants who dyed without Baptism were lodged, and that others to whom the benefit of Christ's Death by that Sacrament was applyed, were thereby made capable, and after Death actually translated into the Kingdom of Heaven: The *Rem.* are of opinion, that Infants dying before the use of Reason, must have continued for ever under the dominion of Death, had not Christ delivered them from it, and thereby made them capable of eternal life.

So that in short, tho' it should be acknowledged that all *Adult persons* are actually sinners, and therefore want *pardon and reconciliation*; yet according to them, Infants stand in no need of a *Saviour* upon that account, there being in this sense, no *Minors, no Babes in Christ*. Now this Opinion of the *Pelagians* and *Rem.* is plainly repugnant to the express words, and to the whole Tenor, and design of the Gospel; which informs us that Christ is the Saviour of none but sinners: this being the reason of his name, why he was called *Jesus* a Saviour, as we have it assigned by the Angel that appeared to *Joseph* 1 Matth. 21. *For he shall save his people from their Sins. They who were whole had no need of this divine Physician, who came for the sake of the Sick and Infirm; and was sent not to call the Righteous but sinners to Repentance,* Matth. 9. 13. for this reason *he was made flesh,* Jo. 1. 14. Or, *was made partaker of flesh and blood,* as other men are, that in it he might dye for us, *and thro' death destroy him that had the power of death, that is the Devil,* Heb. 2. 14. And that we may not think that any were partakers of this benefit, that is, rescued from the dominion of Death and the Empire of the Devil, who were not first redeemed from the Guilt of Sin; In the 16 and 17 ver. the Apostle tells us, *that he took upon him an humane nature,* (styled

riam trahunt, detinentur; à qua non nisi per Christum redemptorem liberari possunt, sine cujus interventu æternum in morte ut maneat necessum foret, ut ita constet omnes homines, nemine excepto, indigere Redemptore, Limb. Lib. 3 Cap. 1. Sect. 14. Episcop. Lib. 4. de Redemp. Cap. 1.

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there *the seed of Abraham*, because he had it by propagation from *Abraham*, from whom as to the flesh he was descended,) that in it he might be capable of executing the Office of a Priest, and thereby *make reconciliation for the sins of the People*. And what he saith here, he repeats again (tho in other words, yet to the same purpose) Heb. 9. 26. *That Christ now in the end of the world hath appeared*, and the end of this appearance was, that he might *put away sin by the Sacrifice of himself*.

For the same reason, when God designed to supply the defects of the Jewish Sacrifices, and to put an end to them, by a more noble one which was typified and represented by them; he sent his son into the world, cloathing him in our nature, having *prepared and fitted a Body for him*, to this very purpose, that in it he might be capable of being a Sacrifice; and by this oblation of himself once for all, make one general atonement and expiation for the sins of the whole world, Heb. 10. 5. 10. For having made one complete sufficient Sacrifice for sins, *he hath perfected for ever them that are sanctified*, Heb. 10. 14. *Having obtained eternal Redemption for us*, Heb. 9. 12. Thus if you enquire why this *Lamb of God* came into the world; *Jo. Baptist* will tell us that it was *to take away the sins of it*, Jo. 1. 29. If you put the question, why he *shed his blood*; he himself will return the Answer, *that it was for the remission of sins*, Mat. 27. 28.

It is true indeed, he has by his death purchased for us more than pardon, *viz.* eternal life. But then I say none shall be finally *saved* by Christ, in the next world, who were not first *pardoned* by him in this, this being the first step to that great Salvation, and the first degree of it.

In short, I suppose it will be granted by all, that none can be admitted into Heaven, but those who are in favor with God; but according to the tenor of the Gospel, none can be admitted to his favor but those for whom *Christ dyed*; Christ dyed for none *but sinners*, *who was manifested to take away our sins*, 1 Jo. 3. 5. *He came into the world to save sinners*, 1 Tim. 1. 15. None else wanted his coming, or were regarded by him when he undertook this errand, any more than the Angels;

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for

for as he himself assures us (and he sure best knew the reason of his own undertakings) *He came to seek and save only that which was lost*, Luke 19. 10. Therefore to bring both parts of the Argument together, those who are no sinners, either must not be admitted into Heaven, or, they must come thither some other way than by the assistance and mediation of Christ; which is plainly to give us a *New Gospel*, a New method of Salvation, different from that which the old Gospel of Christ hath revealed to us. And so I come to consider the second thing proposed to be enquired into, *viz.* the *way and means*, whereby Christ procured that Reconciliation which was the end of his coming into the world; and this we are informed was by his *death and sufferings*.

That we may understand this matter aright, we must know that the Scripture every where sets forth the anger and displeasure of God against sin and sinners, as in very plain, so likewise in very Emphatical terms: representing him as their *Enemy*, as one highly *provoked* and incensed by their iniquities, and therefore *resolved* to punish them, and thereby to vindicate his authority, and to rescue it from the contempt cast upon it by the violation of his Laws. Thus we are told, that sin occasions a *separation and division between God and us*; and that not only on mans part, as the *Socinians* state this matter, as if the aversion were only on that side; but that it creates an aversion on Gods part against the sinner. For before man offended he was in favor with God, but now sin makes the breach. *Your iniquities have separated between you and your God, and your sins have hid his face from you*, Esay. 59. 2. This is an Argument of his high displeasure, he will not look upon the sinner, but turn his face from him, as men use to do from an object that creates loathing and detestation.

And another Prophet assigns the reason of this aversion on Gods part, because *He is a God of purer eyes than to behold iniquity*, Heb. 1. 13. Hence he is said not only to hate the evil ways and doings of wicked men, but to abhor their persons, and with high disdain to reject even their *services*, for the sake of their *Sins*, Esay. 1. 10. &c. And that we may not think, that

that this denotes only the opposition that is between the righteousness of God, and the impieties of men, which as the *Socin.* acknowledge are contrary indeed to his Holiness, and therefore do create a displeasure in him, but yet without any intention to punish men for them; the Scriptures frequently put us in mind of another Attribute in God, viz. *his Justice*, whose proper business and office is to revenge the wrongs and injuries done to his Holiness, by them who live in opposition to it; which as we have elsewhere shewed (*part 1. p. 28.*) puts him into a state of hostility against sinners, and naturally inclines and moves him to punish them; tho the Egress of this justice in the actual infliction of punishment, may be subject to the determinations of his own will and pleasure.

But to preclude all hopes of impunity from sinners, God hath in his word, made a publick and solemn declaration of his pleasure in this case; by annexing threatnings to the violation of his Laws, so that the Justice of God bespeaks his *Inclination*, and his Law his *Intention* to punish sinners. Indeed the Law of nature did so far inform men of the judgment of God, that they were convinced in their minds, that they who did things contrary to it *were worthy of Death*, Rom. 1. 31. But the revealed Law hath expressly and positively denounced death to the transgressors of it. *In the day thou eatest thou shalt surely dye*, Gen. 2. 17. And that we may not think that this threatning concerned only the transgression of the first Law given to *Adam* in Paradise, we find the same penalty annexed to the violation of all other Laws, *Cursed is he that confirmeth not all the words of the Law to do them*, Deut. 27. 26. or as the Apost. expresses it, *that continueth not in all things which are written in the book of the Law to do them* Gal. 3. 10. Hence it is that all wicked men are said to be obnoxious to the wrath of God, as soon as they are born, for by being born sinners, and bringing *defiled natures* along with them into the world, they *become by nature Children of wrath*, Eph. 2. 3. And are much more so by their actual sins; for while they go on in their *hardness and impenitence*, they *treasure up*

to themselves wrath against the day of wrath, Rom. 2. 5. and what is thus revealed from Heaven against all unrighteousness, Rom. 1. 18. is particularly denounced as the doome of Infidelity: *He that believeth not on the Son hath not Life, but the wrath of God abideth in him*, Jo. 3. 36.

Against which the sinner can have no reason to complain, because he hath but the just fruits of his own doings, *The wages of sin being Death*, Rom. 6. 23. *it being a most equal and righteous thing with God to render tribulation to sinners*, 2 Thes. 1. 6. Or as the the same Apost. expresses this more fully in another place; *Indignation and wrath, tribulation and anguish upon every Soul of man that doth Evil*, (without any exception, or hopes of escape) *of the Jew first, and also of the Gentile*, Rom. 2. 8, 9.

From all which it is evident, that if we consider God with relation to sinners (and are willing to govern our apprehensions of him by the plain declarations of the Scripture, and the discovery which he hath made of himself there, and not by our own foolish and absurd imaginations) we must look upon him as one highly angry and displeased with wicked men, provoked to that degree as to be resolved upon punishment; and every thing standing in the way of the sinner, to obstruct the passages to favor and pardon, viz. *The Holiness of God, his Justice, his Laws, his Authority, his Honor, his Veracity*: so that let him look which way he will, there remains nothing for him, but *a fearfull looking for of judgment and fiery indignation to devour him as an adversary* to his maker, Heb. 10. 27. And they that are Gods adversaries, he will be sure to be theirs with a witness, (the enmity being reciprocal) who claims vengeance as his prerogative; *it belongeth to me, I will recompense saith the Lord*, Heb. 10. 30. It must therefore undoubtedly be a fearful thing to fall into his hands: but how can the sinner possibly avoid it? the Law hath peremptorily threatned death to the transgressors of it, *thou shalt surely dye*; and *we have all sinned and come short of the glory of God*; *there being none righteous, no not one*, Rom. 3. 10. What method now can be thought of to secure the sinner from that

that condemnation, which the Law hath threatned, and his sins have deserved. We are *all become guilty before God*, and guilt is an obligation to punishment, and punished we must be, except we can think of some way to cancel that obligation. In short God is Angry, his Justice is provoked, and we shall certainly feel the terrible effects of his displeasure, except we can find out some expedient, to pacify his wrath, to satisfy his justice, and thereby to purchase his favor, and reconcile God and us together. But neither men nor Angels could have contrived any such method, as the wisdom of God hath found out, and which the Scriptures have revealed to us; which inform us that God's anger is appeased, reconciliation and pardon purchased, but purchased at a dear rate, viz. by the death and sufferings of the Son of God. So saith the Apostle, *we are reconciled to God by the death of his son*, Rom. 5. 10. And because Christ by dying shed his blood for us, we find the Scriptures ascribing a peculiar efficacy to this blood, in order to procure the favor of God, and remission of sins for us. This is called *the Blood of the New Testament which was shed for the remission of sins*, Matth. 26. 28. *We have redemption through his Blood, the forgiveness of Sins*, Eph. 1. 7. *God hath set forth Christ to be a propitiation*, but it is *through Faith in his Blood*, Rom. 3. 25. *We are justified by his Blood*, Rom. 5. 9. *Which cleanseth us from all Sins*, 1 Jo. 1. 7. *We have redemption through his Blood*, Col. 1. 14. *The Church of God is said to be the purchase of his Blood*, Act. 20. 28. And in one word, *He hath washed us from our Sins in his own Blood*, Rev. 1. 5. *Quæ toties repetita manifeste ostendunt, proprium aliquem ac peculiarem effectum huic morti ac sanguini tribuendum*, as Grot. rightly observes, *de Satisf. p. 13.* All which being so often repeated, evidently shews, that some more than ordinary virtue and energy belongs to the Death of Christ, whereby it hath a peculiar influence in order to procure the *pardon of our Sins*, and the *Justification of our Persons*: and withal being so frequently inculcated by the Apostles upon all occasions, again and again, it must farther be an evident argument, that it is a matter of great and high importance, forasmuch as our present

peace, and our future happiness absolutely depend upon it.

But now if it shall be farther asked, how the blood of Christ comes to be of that peculiar force, as thus to purchase pardon and reconciliation for Mankind; I *Ans.* the reason of it is, because our Blessed Saviour, by dying and shedding his blood, underwent that *punishment*, and submitted to that *condemnation*, which our sins had otherwise rendered us inevitably obnoxious to: and this being in it self a *sufficient compensation* made to the justice of God, for the affronts and injuries offered to his Authority by the violation of his Laws; and likewise being *accepted* of by him as such; it must from hence necessarily and naturally be effectual, to procure for us pardon and impunity. Now this being a matter of great consequence, upon which the whole stress of the controversy between us and our Adversaries leans and rests; I shall a little farther enlarge upon it, and endeavour to make out these two things. *1st*, That Christ dyed *for our sakes*, and that not only as it signifies, for our benefit and advantage, but in *our room and stead*, *2dly*, That his Death, was in it self a sufficient compensation to the Justice of God, and accepted of by him for such.

First, That Christ dyed for us are the plain words of Scripture, *he gave himself for us*, Gal. 2. 20. Eph. 5. 25. *he dyed for us*, 1 Thes. 5. 10. *he dyed for all*, 2 Cor. 5. 14, 15. And this not only in general for our good, but he *was delivered up for our offences*, Rom. 4. 25. *he dyed for our Sins*, 1 Cor. 15. 3. So to the same purpose, and for the same reason, he is said to *dye for the ungodly*, Rom. 5. 6. And it is mentioned as the great instance of God's love to us, that *whilst we were yet sinners Christ dyed for us*, ver. 10. of the same Chap. All which phrases of dying for sins, and sinners, plainly denote to us, that sin in those places is not to be considered as *the final*, but as the *impulsive and meritorious* cause of Christ's Death.

And this is so evident, that even *Socinus* himself and his followers, notwithstanding the many shifts and cavils used by them to avoid the conviction of this truth, are yet, whether

¹ I do not mean exactly *Idem*, the very same punishment, but that which was equivalent.

they will or no forced to acknowledge, viz. That the death of Christ was necessary, not only for the destruction of the dominion of sin, but likewise for removal of the guilt of it: upon which account, they are willing to call it an ' *expiatory Sacrifice*, and allow that Christ by his death did expiate our sins, not only as expiation signifies the withdrawing men from *the practice*, but likewise as it denotes the *pardon of sin*. And now one would think that we were pretty near an agreement, and that a fair and calm debating of these matters in dispute, might bring us to such a right understanding of one another, that in a short time we might hope to see that happy hour in which Christians and Socinians shall be united both in judgment and affection: *a blessed Harmony*, which many wise and moderate men, have both earnestly desired, and long since projected. But I am sorry that I must be forced to inform the Reader, that he cannot safely rely upon the good words and *seemingly orthodox expressions* of a *Socinian*: for notwithstanding that openness and freedom, which sometimes this sort of men, when it is for their purpose, will seem to use; yet for the most part it is joyned with that obstinate reservedness, that unmoveable adherence to their old and beloved errors; that when an innocent well meaning man lays hold on their concessions, and thinks he may safely rely upon them, all upon a sudden he finds himself disappointed: for by the help of a distinction, or some new, and never before heard of explication, they presently disengage themselves, and leave the person who depends upon them under confusion and surprize: like a man who catches at an handful of smock, the faster he closes his hand, the sooner it slides through his fingers, and when he thinks he holds it, he holds it not. Let the Reader peruse what follows, and then let him judge whether this be so or no.

The Learned *Grot.* in that often mentioned, but never sufficiently commended Treatise *de Satisf. cap. 10. p. 182.* gives us this state of the difference between *Socinus* and the Church of

1 *Mortem Christi sacrificium & quidem expiatorium esse fatemur*, Crell. contra *Grot. de Satisf. cap. 10. vid. Socin. de Chr. Serv. lib. 2. cap. 13.*

Christ, concerning the *virtue and efficacy* of the death of Christ, viz. ¹ That according to Socin. the expiation made by Christ, *primarily* and properly respects *future sins*: because his death, which is the great confirmation of the new Covenant, by begetting faith in us, (viz. that God will be as good as his word in granting pardon to the penitent, according to the tenor of that Covenant) doth thereby help to withdraw us from the practice of Sin: but as to *Sins past*, it respects them only *secundarily and remotely*; for as much as this expiation is not properly conversant about God, but about our *selves*: that is, in few words, God is not *moved* by the death of Christ to *bestow* pardon of sin, but we by repentance and amendment of life, which in some remote sense is the effect of that death, are thereby *fitted and made capable* of receiving it.

² *Crellius* comes not long after, and in an artificial and elaborate discourse undertakes the defence of his master, and therein tells the Reader, that *Grotius* doth not rightly represent the Opinion of *Socinus*, nor consequently fairly state the question between them. For *Socinus* acknowledges, and so do his followers, if you believe him, that the Sacrifice of Christ hath a peculiar force, not only to withdraw men from the *practice of future*, but likewise to *procure pardon for past sins*. And this it doth three ways. First, by *declaring pardon* for past Sins. Secondly, By giving us a *right and title* to it, and thereby *moving and obliging* God to grant it. Lastly, by an *actual applica-*

¹ *Dissensus breviter explicabitur, si dicamus, juxta Socinum expiationis effectum primo ac proprie versari circa peccata futura, quia fidem ingenerando mors Christi nos à peccatis abstrahit: quoad peccata præterita non nisi secundario; & eatenus quoque omnem hanc actionem circa nos versari, non circa Deum, hoc est, Deum non moveri ad remittendum, sed nos parari ad accipiendam remissionem, per vitæ scilicet emendationem, Grot.*

² *Resp. ad cap. 10. lib. H. Gr. de Satisf. Sacrificii Christi vis ad peccatorum nostrorum expiationem pertinens, duplex est; altera, eaque potior & sacrificiorum magis propria, quam Grotius in Socini sententia explicanda omisit, est, qua peccatorum omnium, non tantum futurorum, sed & præteritorum, qualiacunque & quantacunque sint, reatum ac pœnas tollit; idque partim declarando, & jus ad eam rem nobis concedendo, partim actu ipso divina supplicia tollendo. Altera ea est, quam Grotius attingit, quod fidem nobis ingenerat, & nos in futurum à peccatis arceat ac revocat.*

tion, our blessed Saviour conferring and bestowing pardon upon Sinners, by virtue of that power and authority with which he is now invested in Heaven, and which was given him as the reward of his obedience and sufferings. All this at first view, (as one might be apt to think) would amount to a pretty handsome acknowledgment of this great truth; they seeming to express themselves *roundly and fully*, and to come up to the point: but when we come more narrowly to examin particulars, and to make those deductions and defalcations, which these men by explaining and limiting their own assertions, think reasonable to be allowed; the sum total of these particulars, when they come to be cast up, will be found to amount to one *large, round insignificant Cypher*.

For first the *declaration* of pardon, is not the *procuring* of it, neither is it of any force to do so. If Christs death did no more, then it is certain that remission of sins was purchased or procured some other way, as being antecedent to that declaration, which for that reason renders it impossible, that either it should be the *occasion*, or *the cause* of the pardon of sin. But *2dly*, Christs death doth more, it gives us a *title* to pardon, and thereby *moves* God to bestow it. But how is God *moved* by the death of Christ? was he thereby prevailed upon to do that, which otherwise he was *absolutely averse* to, or at least what he had no *inclination* to do? no, ¹ God was most willing and ready to grant pardon to all mankind. He was very far from being angry with sinners; and as in this sense he was not *moved to displeasure* by their impieties, so he wanted *no other motive*, but his own mercy and compassion to render him propitious to them. Well, but tho his own goodness might *incline him* to grant, yet there might be something still

¹ *Animadvertendum est cum Socinus negat Christum Deum movisse morte sua ad peccatorum veniam nobis concedendam, eum, movendi vocem in magis propria & perfecta significatione accipere; ita ut notet, eum, cujus voluntas vel in contrarium propendeat, vel saltem ad rem aliquam per seipsam non est prona, nec eam sua sponte desideret, impellere ut aliquid velit, decernat ac faciat, Crell. contra Grot. cap. 8.*

wanting to induce him to *promise pardon*, and thereby to bring the sinner as within a nearer view, so likewise to give him greater hopes of it. No such matter: He that looks for any *Cause* of ¹ this purpose and decree of God to be gracious and kind to sinners, besides the *meer bounty and liberality* of God himself; employs his time and his enquiries to no purpose, and in the conclusion will find himself deceived. But however, the death of Christ is the great ² *confirmation* of the *new Covenant*, which was ratified in his blood, and thereby it gives us a *greater and stronger title* to pardon than we had before, I Ans. If we may suppose that God can *tye* himself by *promise*, then we must affirm, that he lay under an *obligation* to make it good, and this antecedently to Christs death. For the Gospel, or the glad tidings of pardon and salvation was published by Christ in his life time. So that we can receive no *new or stronger right* to it by Christs dying, than we had before his death; all this being sufficiently secured to us by the *promise of God* in the new Covenant; except we should imagine (which sure must be a very impious imagination) either that God had not *goodness and truth* enough to make good his promise, or that for some great and weighty reasons, which he could not foresee, he might be induced to *alter and change his purpose*. So sometimes the *Socinians* will state this matter, as we have formerly shewn.

¹ *Deus nostri amore impulsus remissionem peccatorum jam olim decreverit, & per Christum sponte sua nobis obtulerit, & Christum ad illius spem in animis nostris defigendam, & eam reipsa implendam in mortem tradiderit, atque ingenti præmio ad eam suscipiendam impulerit; ita ut res hæc ipsi Deo maxima ex parte sit adscribenda; & multo magis ipse Christum ad eam præstandam moverit, quam Christus conditionis ullius præstatione ipsum, ad peccatorum remissionem nobis largiendam, Id. Ibid. Causam impulsivam in salute nostra nullam excogitare poteris præter puram Dei liberalitatem & clementiam, Socin. de Ch. Serv. p. 2. cap. 25.*

² *Christus primo lætissimum nuncium de remissione omnium peccatorum attulit, ac novum fædus cum humano genere pepigit, in quo se Deus his verbis obligavit, ero propitius iniquitatibus eorum, &c. quod fædus ut esset tanto validius, proprii filii sui sanguine obsignavit, Wolzog. Comment. in 1. cap. Math. v. 21. vid Crell. de causis Mortis Chr.*

But ¹ *Crellius*, who chiefly insists on this way, being sensible that it casts too great and scandalous a reflection on the wisdom and veracity of God; to mollify this matter tells us, that this ratification of the new Covenant by the Death of Christ, doth not make the promise of God more sure in it self, but only gives us the greater assurance of the performance of it: as the Council of God tho immutable in it self, yet may be confirmed by his Oath, that thereby the heirs of promise might have more abundant consolation, and lay the faster hold upon the hope set before them, Heb. 6. 17, 18. Be it so; then from hence it necessarily follows, that the death of Christ is of no force in it self to prevail with God to grant the pardon of sin, only it gives us the greater hopes that he will grant it, and therefore the efficacy of it, *non versatur circa Deum*, as *Grotius* before rightly stated this matter, *sed circa homines*; doth not properly respect God, but our selves. But still I do not know how to get over this point; the death of Christ according to the Socinians was a necessary condition of pardon, ² nay it was not, *qualiscunque conditio*, an ordinary trivial condition, such as were the sin offerings under the Law, but it was an instance of so

¹ *Veruntamen fieri poterat ut efficacia illa respectu Dei revera opus non esset, quia nim. Deus ipse illo amore, gratia ac misericordia qua impulsus fuerat ad remissionem peccatorum nobis decernendam, satis moveatur ad eam nobis reipsa præstandam, nec unquam istius vel decreti vel promissi sui ipsum pæniteat. Opus nihilominus fuit, ut istam efficaciam mors Christi haberet; quia nimirum spei nostræ multum intererat, eam vim morti Christi inesse. Et paulo post, Deus revera eo spectavit, non ut sibi ipsi veluti obstaculum poneret, quo minus aliquando voluntatem mutaret, & promissa sua rescindere prohiberetur; sed ut nos firmum spei nostræ de remissione peccatorum obtinenendæ fundamentum haberemus.* *Crell. ibid & Comment. in Epist. ad Heb. cap. 9. v. 14.*

² *Neque enim mors Christi ad remissionem peccatorum intervenit, tanquam nuda quedam conditio, aut res ad alterum tantum qui remissionem reipsa præstet, aliqua ratione ad id impellendum comparata: sed potissimum tanquam vera causa efficiens, quæ vi sua remissionem peccatorum nobis à Deo decretam præstat, & Efficacia sua eorum vim, quam ad nos damnandos, & divinis supplicis obnoxios reddendos habent, extinguit ac delet.* *Crell. Contra Grot. cap. 10.* *Ad hoc obtinendum sanguis à Christo fusus, non qualiscunque conditio fuit, sed cum tam arduum virtutis ac obedientiæ, Deoque gratum contineat opus, ex natura quoque sua vim habuit ad pariendam nobis conscientiæ Emundationem,* *Id. Comment. in Epist. ad Hebr. cap. 9. v. 14.*

profound an obedience and submission to his fathers will, and thereby so *grateful and acceptable* to God, that he was thereby prevailed upon, to part with all *that right* which he had to punish sinners: nay the death of Christ, *ex natura sua*, in its own nature, is of that virtue as to *purge the Conscience* from the guilt of sin; and at the same time that it *confirms and strengthens* the new Covenant, it so *weakens and enervates* the force of sin, that it leaves it no power to *Condemn us*; and thereby disarms it of all its *strength*, and consequently of all its *Terrors*.

These things are so often mentioned, and so much insisted, upon by these men, that one would think it were impossible, but that they must believe the death of Christ to have some *extraordinary force and efficacy*, in order to procure the remission of sins. And yet it is plain and certain as words can make it, that they do not believe it to have *any virtue at all*, either to purchase for us the favour of God, or to *work in us any of those conditions*, viz. Faith and repentance, which are necessary to entitle us to it. It neither *moves* God to *promise* forgiveness, nor *obliges him* to *perform* his promise; it cannot either withdraw us from the *practise*, nor secure us from the *punishment of sin*; It neither *procures* pardon, nor *confers it*; and is only a *bare condition* antecedent to his exaltation into Heaven, where they say he is endued with all power to forgive sins. In a word, the death of Christ, *nakedly considered in it self*, is but a *dead insignificant thing*, of no force nor efficacy, till it be, as it were *animated and enlivened* by his Resurrection.

For first, as to what concerns God, ¹ Socinus tells us that nothing can procure from him the *expiation of sin*, but only his own mercy and beneficence. That whatever else is done towards this expiation, *non Deum sed nos respiciunt*, the very words of Grotius as he stated this matter out of Socin. who one would think should best know his own meaning. Then as to the *blood*

¹ Expiatio non ante facta fuerit expiatio, quam Christus in Cælis assumptus sit. Ex parte Dei nihil nobis expiationem comparare potest, nisi ipsius pura misericordia & beneficentia: & quæ pro peccatis expiandis fiunt non Deum, sed nos respiciunt: vel quia ad divinam liberalitatem amplectendam nos movent, vel quia ipsius divinæ liberalitatis effectus inde ad nos manat. Socin. de Chr. Serv. p. 2. cap. 21.

of Christ, notwithstanding the high Elogies and commendations which they sometimes give us of it; viz. that it is the *blood of the Covenant*, and the great *Confirmation* of the promises of pardon contained there. ¹ *Slicht.* will inform us, that it will not become us to say, that God is *bound or obliged*, and consequently moved to forgive sins by the blood and death of his Son: *He is obliged, because he is pleas'd to oblige himself, and no otherwise.* 3dly, As to the *Conditions* requisite to entitle us to pardon, tho' *Crell.* will confidently assure us, that the *Expiation of sin* is justly to be ascrib'd to the death of Christ, because it produces and effects in us those qualifications, viz. Faith and Repentance, upon which the pardon of sin is necessarily entailed; yet, when you come to enquire, *what efficacy* the death of Christ hath, in order to work in us those beforementioned Graces; Why truly then it must be acknowledg'd, that it hath only a *remote and an occasional virtue*; viz. as it is ² antecedent to his *exaltation* into Heaven, and the *glory* which he hath received there; which do contain very weighty and powerful motives to persuade us to repent and believe the Gospel: but as for the *death* of Christ, according to them it helps to produce those good effects, not by any proper direct influence, but as a condition, requisite indeed, *quoad ordinis antecessum*, but not otherwise; forasmuch as Christ must first die, before he could rise from the dead, and ascend into Heaven. At this rate the *Redemption of the World* might as truly and properly be ascribed to the *Birth of Christ*, as it is to his *Death*: it being as absolutely necessary

¹ Non est ut dicas Deum morte ac sanguine filii obstringi ac obligari, & consequenter moveri Deum ad remittenda peccata; obstringitur enim & movetur, quia ipse obstringi & moveri voluit. *Slicht.* Comment. in Rom. Cap. 5. v. 10.

² Liqueat sanguinem Christi hactenus peccata nostra vim expiandi habere, quatenus ejus fusionem consecuta est ipsius Christi in Caelis oblatio, quæ consequi haudquam potuisset, nisi Christus sanguinem suum prius fudisset. Et quatenus sanguis fœderis est, maximam vim à consecuta resurrectione & gloria accepit: mors enim Christi resurrectione & ejus gloria quasi animatur; ac tum demum quod ingentes sunt illius vires agnoscimus. *Crell.* in cap. 9. ad Hebr. v. 14. Mors, quamvis sine ea expiatio contingere non posset, minus tamen quam utrumvis eorum (de resurrectione & ad dextram Dei sessione loquitur) in expiandis peccatis per se revera pollet, tantum abest, ut per eam expiatio plene peracta fuerit. *Socin.* de Chr. Serv. lib. 8. cap. supra citat. vid. *Catech. Rac.* de proph. Ch. Munere cap. 8.

that he should be *born* before he could *dye*, as that he should *dye* before he could *rise and ascend* into Heaven, and present himself to his Father there.

But how comes it then to pass, that the Scripture speaks in such lofty and magnificent terms, of the *dignity and energy* of Christ's blood? *viz.* that we are *Justified, Redeemed, Purified, Saved* by his blood. How comes it to lay so great a stress upon the *cross of Christ*, as that the Gospel should from thence be styled the *doctrine of the cross*, 1 Cor. 1. 18. and that the knowledge and belief of it, should be of that excellence and usefulness, that St. Paul should *desire to know nothing but Jesus Christ and him crucified?* 1 Cor. 2. 2.

Why, all this you must know is not true in *strictness and propriety* of speaking, and therefore must be taken *sano sensu*, and interpreted to a sound and warrantable meaning by *Trope and Metaphor*: and so at length, by perverting the plain, obvious, natural construction of the words of Scripture, and accommodating them to their own meaning, by their *forced and figurative* explications, these men have (as much as in them lyes) turned the Gospel of Christ into a *meer fable*; and for such, they have not been afraid to reproach and brand most of the *Mysteries of our Religion*, and particularly those two important Articles of it, treated of in these papers, concerning *Original sin*, and the *Redemption of the World by the death and sufferings of our Saviour*; which they have had the impudence to style humane inventions, absurd and senseless, nay, not only so, but impious and pernicious fables, such as are repugnant to the honour of God, and destructive of the salvation of mens Souls.

But to return, perhaps it will be farther said, whatever mistakes the *Socinians* might be guilty of about the virtue and efficacy of *Christ's death*: yet so far at least they are Orthodox, in that they ascribe a *mighty virtue* to his *Sacrifice*, which according to them, doth not consist in Christ's *offering up* of himself upon the Cross; but in his *oblation and presentation* of himself to his Father in Heaven, where *now he is endued with all power to forgive sins*, and doth actually bestow that forgiveness upon Sinners.

Well,

Well, be it so; Christ's Sacrifice now in Heaven is very powerful and operative; but how doth it exert its operations? in *moving or prevailing* with God to forgive men? No, there was no need of that, *viz.* of *inclining or persuading* God to do that which he was of *himself disposed*, nay, had long since decreed to do: so that there is nothing that Christ suffered or performed, either on Earth or in Heaven, that properly *respects God*. Nay, Christ was so far from *moving* his Father, that God rather *moved and directed* him to do all that he did for the good and benefit of mankind.

However, tho' this sacrifice be not conversant about God, yet it shews its efficacy, by having a *real proper influence* upon the pardon of sin, I mean *past sins*. But how doth this appear? hath it an *immediate influence*? doth pardon of sin immediately follow upon this oblation? so one would think it did, as they sometimes express themselves. 'For as the high Priest of old, procured expiation of sin, by the means of those Sacrifices prescribed under the Law, so that as soon as he had finished his oblation, the people without any more ado, were acquitted and absolved from their iniquities: so Christ by performing what God the Father required of him, *viz.* by shedding his blood, and then entering into the holy place, and presenting that blood to his Father; thereby procures, and we likewise thereby obtain forgiveness and redemption.

But when you come farther to enquire into this matter, then it amounts only to this; that Christ is endued with power

1 Apparet Deum gratia sua impulsum ad justificationem nobis concedendam, adeo ut quicquid Christus in hac parte fecit, id Deo auctore ac impulsore fecerit, non vero contra, Deus Christo auctore ac impulsore. Crell. cont. Grot. de Satisf. cap. 1.

2 Certum est Antiquum Pontificem, non alia ratione peccata populi expiasset, quam ea peragendo, quibus peractis, populus veniam peccatorum suorum jam à Deo sponte decretam & promissam consequeretur. Sic dicendum est, Christum peccata nostra expiasset; quia peregerit, quibus peractis, veniam delictorum nostrorum jam à Deo sponte decretam & promissam consecuti sumus. Socin. ejusd. lib. cap. 20. & præl. Th. c. 22.

3 Christus ex mortuis resurgens, in Cælum ingressus est, & ibi pro nobis seipsum Deo obtulit, & ex eo expiationis modus perfectus fuit, id est, id factum est, unde & nos ad oblatam à Deo delictorum Condonationem amplectendam movemur, & Christus nobis eam Condonationem reipsa largiendi potestatem habet. Ex quibus deinde ipsa expiatio, & à peccatorum pœnis vera liberatio perpetuo manat. Idem cap. 21.

to forgive sins; but that he doth not presently and immediately confer this forgiveness, but first moves us to accept of, and to perform the conditions which are requisite to *entitle us to it*; (which, as we said before, were Faith and Repentance;) and then that absolution and pardon succeeds thereupon. And if so, then as *Grotius* first stated this matter, the *Expiation* wrought by Christ, doth *primarily* and properly respect *future sins*, and is but *mediately* and *secundarily* conversant about *past sins*: for by begetting in us repentance and amendment, it *first* helps to withdraw us from the *practice of sin*, and then confers upon us the *pardon of it*. And thus after many *windings and turnings*, when these men have sufficiently *tyred*, and perhaps have made you *giddy*, with following them backward and forward, they at length bring you back to the very same place from whence you first started, and leave you just as wise and as well satisfied as they found you.

But whatever the *Socinians* say, or gainsay in this matter; it will become us to believe as the Church of God hitherto hath done; that the Death of Christ was a *proper and efficacious motive* to prevail with his Father, to pardon sinners, who otherwise was resolved to punish them. And this will plainly appear, from the consideration of Christ's death under those two great notions, under which it is represented to us in the Scriptures, *viz.* as a *Sacrifice*, and as a *Punishment*. First as a *Sacrifice*; for being a *Priest* he must have a *Sacrifice*, the nature of that Office requiring it. *For every High-priest taken from among men, is ordained for men in things pertaining unto God, that he may offer both gifts and sacrifices for Sins*, Heb. 5. 1. Repeated again Heb. 8. 3. *Wherefore it is of necessity that this man also have somewhat to offer*: and that which he offered was himself, his whole humane nature, consisting of Soul and Body. His body was given him for this purpose: for when God designed to abolish the Legal Sacrifices, he substituted his Son in the room of them, and fitted and prepared for him a body, that in it he might be capable of dying, and therein to resemble all other expiatory Sacrifices which were to be slain, *Wherefore when he cometh into the World he saith, sacrifice and offering thou wouldest not*

not, but a Body hast thou prepared me, Heb. 10. 5. Hereby, saith the Apostle, *He taketh away the first, that he may establish the second,* v. 9. That is, in the room of Bulls and Goats he substituted the body of Christ, *We being to be sanctified thro the offering of this body once for all,* v. 10.

Again, *his Soul* is said to be *made an offering for sin*, Isa. 53. 10. And in short, his whole humane nature, as composed of Soul and Body was this Sacrifice, and therefore he is said to *give himself for us*, Eph. 5. 2. *Thro the eternal Spirit he offered up himself to God.* Heb. 9. 14 And *he hath appeared to take away sin by the sacrifice of himself*, v. 26. He offered up a Sacrifice, when he offered up himself, Heb. 7. 27. And in one word, *having by himself purged our sins*, That is, having finished that part of the Priestly Office, which consisted in offering sacrifice, and having thereby made an expiation for Sin, and procured pardon for it; (for this purging of sins is in Scripture ascribed to the blood of Christ which was shed on the Cross, as was shewed before). *He sat down on the right hand of the Majesty on High*, Heb. 1. 3. So that the purging of Sins, or the expiation of them which is the same thing, was first performed, before Christ ascended into Heaven: which single text will sufficiently confute that Impious tenet of Socinus, who makes Christ to be no Priest, nor consequently to have offered any Sacrifice, till he came into Heaven: and there presented or made an oblation of himself to his father: which was so new and strange an Opinion, as being never before heard of in the world, that some of his ¹ friends were both surprized and highly offended with him for broaching it; tho since, this with the rest of his Errors is greedily swallowed, and stiffly maintained by his followers.

¹ Prælecto scripto tuo contra Volanum animadverti argumenta ejus satis accurate à te refutata, locaque scripturæ pleraque examinata ac elucidata: verum non sine mærore (ne quid gravius dicam) incidi inter legendum in quoddam paradoxon, scripturæ sacræ contrarium, ac plane horrendum, dum Christum in morte sua sive in cruce, sacrificium obtulisse pernegas: miror quid tibi in mentem venerit ut tam confidenter, (ne quid aliud dicam) contra manifesta sacræ Scripturæ testimonia pugnare, contrariamque sententiam tueri non timeas. Epist. 1. Joh. Niemojov. ad Faust. Socin.

Thus Christ by dying for us was made a Sacrifice; and if we would know what the effect and consequence of it was, this we cannot better do, then by considering the nature of those Legal Sacrifices in use among the Jews, and the end of their institution: and this we shall find was for the expiation of sin; thereby to *move God* to bestow pardon, by accepting of the life of the *Beast*, instead of that of *the sinner*, which was forfeited to his Justice. The *Sin-offering* which the Priest offered, *made an atonement*, that is, pacified the Anger, and appeased the justice of God, *and then the sin was forgiven*, see 5. Lev. 13. 16. 18. Numb. 15. 28.. By which it appears that the *life of the beast* was offered in *Compensation*, and as such was accepted of by God, for the *life of the man*. And that here was a plain *surrogation* of one in the room of the other, is from hence further evident, because for some sins God would not accept of any Sacrifice; as in the case of Murder, Adultery, Idolatry, &c. The reason of which was, because having for such crimes resolved to have the life of the *offender himself*, he would admit of no *commutation*; nothing less than the death of the Malefactor himself, could, or should satisfy offended justice.

Thus tho the shedding the blood of the Sacrifice could not in *all cases* purchase remission, yet in *no case* was remission to be had without it, *Heb. 9. 21*. And when it was prescribed, there the *life of the Beast* went for the *life of the criminal*, God putting one in the *room*, and accepting it in the *place* of the other. Thus saith God, *the blood is the life*, or the life is in the blood, *I have given it to you upon the Altar, to make an atonement for your Souls, for it is the blood that maketh an atonement for the Soul*, Lev. 17. 11. Why is the blood so particularly appointed to this purpose! why might not the Heart or Head do as well? we see God gives the reason; *the life is the blood*; and therefore *that* is the most proper to be given in exchange for the *Life* of the offender.

Thus we see what was the direct and proper effect of these legal Sacrifices, they made a *proper and true atonement* or *expiation for sin*. They did not only *declare pardon*, and were so so said to expiate sin, as *Socin.* sometimes would have it; for it

is plain that forgiveness was consequent to the expiation, as in the places before mentioned, Lev. 5. *The Priest shall make an atonement, and then the sin shall be forgiven.* 2dly, They could not expiate sin, by withdrawing men from the practice of it: *it being impossible that the blood of Bulls and Goats should in this sense take away sin*; as is acknowledged by these men. Therefore it remains that they did it by *moving God* to grant forgiveness: not indeed by their own innate virtue and efficacy, but by Gods prescription and appointment: nor yet so by his appointment, as if they were only *bare conditions*, without any respect in the nature of the things themselves, or tendency in them to procure pardon; no, they did it properly by way of *commutation*, not such an one indeed as was an *equivalent* to the life of the man, yet however, such as made an inferior sort of compensation, and was accepted of by God to that purpose.

Now what the Sacrifices of the old Law did but *imperfectly*, that the great Sacrifice of Christ upon the Cross, did in a *more noble and eminent* manner accomplish; of which all the other Sacrifices were but *types and shadows*. And therefore *herein* they must agree, *viz.* That as the Sin-offerings under the Law made an *atonement*, and thereby *moved God* to grant remission of sin; so must the Sacrifice of Christ *appease the displeasure* of his Father, *ex irato placatum reddere* and thereby *prevail* with him to pardon sinners: but it must do this in a more noble and eminent manner, as we said before, than did those other sin-offerings. For first, whereas the Sacrifices under the Law could only take off the *Legal or carnal pollution*; *the blood of Bulls and Goats by sprinkling the unclean, could only sanctifie to the purifying of the flesh*, Heb. 9. 13. But *the blood of Christ* could and did remove the inward guilt, *and purge even the conscience*, v. 14. where the word καθαρίει, when applyed to τὴν συνείδησιν the Conscience, must be interpreted in the same sense, as are the words ἀγιαζει, and τῆς σαρκὸς καθαρότης the sanctifying and purifying of the flesh, in the foregoing verse; which plainly denote the taking away the *outward guilt or pollution*, (all guilt necessarily defiling men) even so the blood of Christ washes and cleanses us from the *inward and spiritual guilt of sin*.

And therefore 2dly, Whereas the Legal Sacrifices could only free the Criminal, from a *temporal*; the Sacrifice of Christ secures us from *eternal punishment*. Not but that the devout worshippers under the Law, *accedente fide & pœnitentia*, if they brought faith and repentance along with them, when atonement was made, were likewise absolved from the inward guilt, in the sight of God, and from eternal death; but this, these Sacrifices did not effect *sua vi*, nor *per se*; but only accidentally, *in the virtue*, and *by the efficacy* of the Sacrifice of Christ, which was represented by them.

3dly, The Sacrifices under the Law, could only make expiation for *past sins*, but not for *future*: the reason of which was, that the life of the beast being by way of commutation given for the life of the man, (which was forfeited by some *particular sin* which he had committed;) it was only accepted by God in that *particular case*; it not being in it self, of equal value to the single life of the man, which the Law then demanded for that single sin; and much less could it be an equal compensation for all future violations of the Law, and the many forfeitures of the Criminals life, which must thereby be made. And therefore as men sinned, the Sacrifices were to be repeated *toties quoties*: by new sins, men contracted *new guilt*, and a *new obligation* to punishment, and that must be taken away by a *fresh Sacrifice*: but Christ by the Sacrifice of himself, hath made one perfect expiation for all sins past, and to come, and thereby hath *perfected for ever them that are Sanctified*, Heb. 10. 14.

Therefore, when the *Socinians* say that the Jewish Sacrifices were imperfect, and that God substituted a more noble one, *viz.* That of his Son, in the room of them, for the accomplishment of many excellent ends and purposes, which these other Sacrifices could not by reason of their imbecillity accomplish; we acknowledge that they are so far in the right; but that which we find fault with them for, is,

First, that they limit the efficacy of Christs death, and make it thereby to have its effect in the Expiation only of *some sins*, and at *some times*. For by making the decree of sending Christ

into the world subsequent to the legal Sacrifices, and founded in the weakness and imperfection of them: they thereby necessarily confine the virtue and benefit of it, to those only who liv'd after his coming into the World. But we say, that Christ hath *obtained eternal Redemption for all mankind*, who were all saved by virtue of his meritorious sufferings. *By means of his death Redemption was purchased for the transgressions which were under the first Testament*, 9. Heb. 15. And the Apostle doth irrefragably evince, that the virtue of his Sacrifice was not Temporary, as was that of the High Priest under the Law, but extended to all ages past, and to come; otherwise saith he, *He must have often suffered since the foundation of the world*, 9. Heb. 26. which way of arguing would have been of no force, had those who lived before his coming, not wanted the benefit of his Sacrifice. But *now in the end of the world hath he appeared to put away sin*, to remove the guilt of it, by virtue of that atonement which he hath made *by the sacrifice of himself, who was manifested indeed in these last times, but fore-ordained before the foundation of the World*, 1 Pet. 1. 20. And what he undertook, to do so long since, was looked upon by God the Father as if it had really been done, and therefore exerted its force, and obtained its effect, before the *actual oblation* of himself upon the Cross. Whosoever were saved before, or under the Law, were saved by him, *who was the Lamb of God that took away the sins of the World*, 1. Joh. 29. *And was slain from the foundation of it*, 13. Rev. 8. both in the acceptance of God, and his own voluntary undertaking; as also in all those Sacrifices, which were types and figures of him, and in whom Jesus Christ was set forth, and his death represented as it were to the eyes of the spectators.

Secondly, We find fault with the *Socinians* that they charge the *Jewish* Sacrifices with a weakness, of which they were not guilty; *viz.* as if they made atonement only for some *lesser sins*, *viz.* of *ignorance and infirmity*; but could make no expiation for any *greater crimes of wilfulness, and against knowledge*. The contrary to which will appear to any one who hath leisure to peruse the sixth Chapter of *Lev.* except we can think,

that *lying and cheating, and stealing, and false swearing*, are Peccadilloes, sins of lesser consequence; or that what is done with premeditation and design, may be called a sin of ignorance. It is true indeed, that he who *sinned presumptuously*, and with a high hand, who went on boldly affronting the authority of God, and shewing no tokens of repentance, *was to be cut off from among his people*, 15. Numb. 30. but every sin against knowledge is not to be accounted such.

Besides, it must be acknowledged indeed, that there are some sins for which God would admit of no Sacrifice, such were *Murder, Adultery, Idolatry, &c.* as was said formerly; but the ground of this refusal was not to be taken barely from the heinousness of the crimes themselves, but from other, and those political reasons: God dealing with the *Jews* whose *immediate Sovereign* he then was, as other Legislators and Governors do with their subjects; who sometimes think fit to assign *capital punishments* to certain offences, and to accept of *smaller* for other crimes, *in themselves* not less heinous, tho' perhaps adjudged not to be so prejudicial to the peace and welfare of the Civil Government, as the former. This is certain, in the first and original intention of the Law, *all open violations* of it, were to be punished with death; but God thought fit for divers reasons to relax the strictness and severity of his laws; and in some cases to admit of a *Commutation*, and in others to refuse it. Thus false swearing, tho' in it self a capital crime that deserved death, as appears by the sanction annexed to the third Commandment, *The Lord will not hold him guiltless that taketh his Name in vain*; yet in some cases God was willing to admit of an expiation for it by Sacrifice, *Lev. 6.* but Adultery was to be punished without mercy; and so was Idolatry, which among the *Jews* was *High treason* against the Majesty of God: whereas in several Christian states, the like punishment of death is not assigned to those crimes, tho' not less heinous

1 Non impunem vel impunitum dimittet, Tiran. Castalio, &c. est μέωσις, plus intelligitur quam exprimitur. Non habebit infontem, i. e. gravissime punietur. Riv. Tenoeh. Grot. non Innocentem habebit in die Judicii magni, Targ. Jonath. vid. Pol. Synop.

in themselves, nor less displeasing to God now than formerly.

Lastly, That which we find fault with in the *Socinians*, and for which we have reason to conceive *an high*, as well as *just displeasure* against them, is, that they mention the word *expiation*, when they speak of the Sacrifice of Christ, but they mention it fraudulently and insidiously, retaining the word, but denying and overthrowing the thing meant and intended by it. They, thereby meaning only our *Sanctification*, We, that *Atonement* whereby God is appeas'd, and made willing to pardon, and to be reconciled to Sinners. Nay, that *very virtue* which they ascribe to the Sacrifice of Christ, to *Sanctifie*, by begetting Faith and Repentance in us, and thereby to render us capable of pardon, and which they seem so much to magnifie, when you come narrowly to examine it, will be found to be only a remote and an occasional virtue.

For let us consider this Sacrifice in its largest notion, as it comprehends both *the death of Christ*, (which as they say) was only preparatory to his Sacrifice; and his *actual oblation or presentation* of himself to God the Father after his ascent into Heaven: and let it likewise include, if you please, that large power and authority with which he is now invested, as the reward of his sufferings; yet *none of these*, nor *all of them* put together, have any proper direct efficacy, to withdraw men from the practice of sin, and thereby to *expiate* it in this sense, as *expiation* denotes the *destruction of the power of sin*. They only furnish us with good *motives and external arguments*, to persuade and encourage us to repent and believe the Gospel; but all this is done without any *internal operation* on the minds of men; and the whole is left to their own prudence and choice, without any 'the least assistance from the power or grace of Christ, either *exciting or disposing*, or any other ways *enabling them*

1 Nonne ad Credendum Evangelio, Spiritus sancti interiore dono opus est? Resp. Nullo modo. Nec enim in Scripturis sacris legimus, cuique id conferri donum, nisi credenti Evangelio, Catech. Rac. de Proph. Chr. Munere. cap. 6 Respondeo me in sacris literis scriptum non invenire, Deum ex gratia sua peccatorem ita vocare, ut det illi vivæ fidei spiritum: sed invenio, Deum per verbum suum, omnes quibus id annunciat, aut quavis alia ratione patefit, ad credendum Evangelio invitare, & consequenter neminem ex iis esse qui credere nequeat. Socin. de Fide & operibus. p. 623.

to repent, and thereby to render them capable of pardon. Christ by rising from the dead, and ascending into Heaven, did that, *unde nos ad oblatam à Deo delictorum condonationem amplectendam movemur*, by which we are moved to embrace the pardon of sin, as *Socinus* words it; but that we *actually* embrace it, this is owing to our *own inclinations*, and the voluntary determinations of our own will, without any assistance from the Grace or Spirit of Christ. From all which it must necessarily follow, that the expiation of sin, is *primarily* and *immediately* to be ascribed to a *mans own will*, and but *secundarily* and *remotely*; nay, but *contingently*, to Christ: for whatever he did or suffered, did but furnish us with good motives, (as was said before) but such, as every man is left to his own liberty to accept or refuse at his pleasure.

But *2dly*, As the consideration of Christ's death under the notion of a Sacrifice, plainly makes it appear, that he did thereby move God to pardon sinners, by appeasing and reconciling him to them; so it will be farther evident, if we consider it as a punishment, under which notion the Scriptures represent it to us. I cannot now insist upon all those places and passages of Scripture, by which this may be made out, and much less have I time to vindicate them from the forced interpretations and cavils of the *Socinians*, for this, I must refer the Reader to our Writers who have been engaged in this Controversie, and particularly to the excellent *Grotius*, in his Learned Book *De Satisfactione*: Tho' I am sorry to say it, that he hath in his Comments upon the Epistles, given up in a manner into the hands of the *Socinians*, all those places which he had so nobly vindicated in that Treatise.

That Christs death was a *punishment*, will plainly appear to any unprejudiced Reader, from those expressions in which his sufferings are described by the Evangelical Prophet, in the 53. of his Prophecie, where he is said to be *stricken, smitten of God, and afflicted*, ver. 4. The following words will inform us of the cause and reason of this severe usage of God towards him; *he was woun-*

1 Socin. de Christ. Serv. p. 2. cap. 21. Catech. Racov. de Munere Chr. Sacred.

ed for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, &c. all we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid upon him the iniquity of us all. ver. 5, 6. If our iniquities were laid upon, or imputed to him, it is no wonder if he felt the weight and burden of them. But the Socinians will say, 'tis true, he was afflicted for our sins, that is, the end of his sufferings was to subdue the power, and to withdraw us from the practice of sin. I Ans. the following words ver. 11. evince the contrary; viz. that our sins were not the final but Impulsive and meritorious cause of those afflictions, and that chastisement; for there it is said, my righteous servant shall justify many, because he shall bear their iniquities; now to bear their iniquity is nothing else but to bear the punishment of their iniquity; so Lam. 5. 7. our fathers have sinned, and we have born their iniquities, That is, were punished for them. And this is plain from the effect and consequence of that bearing mens sins; viz. that thereby they are justified, and acquitted from the guilt of them. Now Justification and Absolution from sin is the proper and natural effect, of one mans bearing the punishment of another mans Sin.

This will farther appear by other places of Scripture, where the sufferings of Christ are mentioned with relation to the justice of God, which irrefragably evince that they must be undergone by him, as a punishment: there being a necessary and an essential relation betwixt Justice and punishment. Thus God is said to set forth Christ to be a propitiation for our sins thro faith in his blood, that he might declare his righteousness for the remission of sins, that he might be just, and the justifier of him that believes, 3. Rom. 25, 26. He hath now found out a way for the remission of sins, whereby at the same time that he exercises mercy, he may manifest his justice; and without any prejudice to that, he may now safely and honourably justify them who believe in his Son. Thus that text of old was interpreted by Origen.

But however, if it may not be thought clear and plain enough to make out this truth; we have others which cannot easily

be eluded; in which we find the sufferings of Christ mentioned *as a judicial act of God*, shewing his displeasure against sin, and condemning it thereby. *God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh*, Rom. 8. 3. That is, God sent his Son into the world, clothed in our flesh, united to a mortal body, lyable to death, (styled therefore *sinful*, because *sin is the wages of death*) that in it he might be capable of dying for our sins: or as others would have it, he was in the likeness of sinful flesh, that is, stood in the *room and place of sinners*, their sins were imputed to him, and therefore he was to be made a Sacrifice for them; and hereby God *condemned sin in that flesh*, shewing thereby his high displeasure against it, by punishing it so severely in the person of his Son. *God would not spare him*, ver. 33. tho' his *own Son*, when he appeared in our likeness and with our sins. But at the same time that he hath given us an example of his great indignation against sin; he hath likewise for our comfort, weakned the force, and abated the power of it so far, that we need not now stand in fear of it, (I mean, if we will repent and amend our lives) for as a malefactor after he is condemned must dye, so sin is now dead; God by *condemning it* in the body of his Son, hath destroyed the *condemning power of it*, *there being now no condemnation to them who are in Christ*. For what he did, he did as their *Surety and Sponsor*, and therefore it shall be imputed to them: the same sentence that *condemned sin* in him, *absolved* them; he was *punished*, and they for ever freed from any *obligation to punishment*: I mean still, if they perform the conditions required on their parts to give them a title to this Absolution; which must always be understood when we speak of these matters.

Lastly, Christ is said to have *Redeemed us from the Curse of the Law*, by being made a *Curse for us*, Gal. 3. 13. Now the malediction of the Law was nothing else but the punishment which the Law threatned to the transgressors of it; and Christ freed us from that punishment, by undergoing it himself. He was *Condemned*, *Sentence passed* upon him, and he afterwards was *Executed* accordingly. For he was Hanged upon a Tree, which

which was particularly accounted an Infamous and an accursed Death among the Jews. And therefore those who were to be punished in the room of others, and to be made as it were *Sacrificia piacularia*, to make an expiation, and to avert the anger of God from a multitude or community, were to undergo that death. Thus God commanded *Moses* to hang up the heads of those that committed whoredom with the daughters of Moab, and joyned themselves to Baal-peor, Num. 25. 4. And this was done, not only to punish them for their own sins, but that thereby the fierce anger of the Lord might be turned from Israel. So David delivered up seven of the Sons of Saul into the hands of the Gibeonites, Who hanged them up unto the Lord in Gibeah, and thereby made an atonement for the Inheritance of the Lord, 2. Sam. 21.

And thus Christ made an atonement, by undergoing the penalty of the Law, and by being made a Curse *ὡς ἡμῶν*, for us, that is, in our room and stead. He could not be punished for his own sins, being pure, and spotless, and innocent: but he was punished for us, by a proper surrogation; He gave his life a Ransome for many, Math. 20. 28. his blood went for our blood, his life for our life; he underwent the Curse, and we thereby were freed or redeemed from it.

All which sufficiently overthrow that notion of the Socinians which I formerly mentioned, viz. That Christs Death was only an external sign, or rite, whereby God the Father ratified the new Covenant which he made with mankind. Now that which we have reason to dislike in this Account is, first, that they affirm that God never entered into any Covenant of Grace and Mercy with mankind, before the appearance of our blessed Saviour, who first published the glad tidings of it to the world. We on the contrary declare, that the promise of pardon and eternal life, was made and granted to the Pious under the *Old Testament*; which is not indeed in such Clear, Full, and Ample termes expressed there, as it is under the *New*; but however plainly revealed there: nay indeed, it is in a manner as old as the World; having bin first given to Adam in Paradise, after his fall; confirmed after-

wards to the *Patriarchs*, proclaimed by the *Prophets*, expected by the *faithful* under the Old Testament, as is evident in the Scriptures, and might easily be made appear from thence, if it were the business of this discourse.

2dly, That which we have reason to *dislike*, and indeed to *detest* in this account is, that they make the death of Christ only a bare rite of confirmation of this new Covenant, when we say, and I think have great reason to say it, (as may appear from what went before) that our blessed Saviour by dying for us, hath not only *ratified*, but *purchased* pardon of sin, and eternal life, and all other benefits contained in that Covenant: His blood was the *price of our redemption*, his life that *λύτρον*, that ransom which was payed for many, and laid down in exchange for the lives of all mankind, which as we said before,) were forfeited to Justice.

And this leads me to the last thing to be made out; *viz.* that the death of Christ was a *true and proper satisfaction* made to the justice of God, for the sins of the whole world, that is, for all that ever were, or ever shall be committed to the end of it,

For first, if we consider this death as a price *paid* to God the Father for the redemption of mankind, then I say this was a sufficient or *satisfactory payment*; and this appears from that *ρύσις*, that deliverance which is consequent hereupon; *viz.* from the Empire of Death, Sin, and the Devil; for over all these we have now *obtained the victory, through our Lord Jesus Christ. Who hath delivered us from the powers of darkness, Col. 1. 13. From death and him that had the power of it, that is, the Devil, Heb. 2. 14. And in short, hath delivered us from the wrath to come, 1 Thess. 1. 10.*

2dly, If we consider it *as a Sacrifice*, we shall find that God *smell'd a sweet savor in it*; it was acceptable to him, and accepted of by him in the behalf of the sinner. Christ offered up his own life which he gave for the life of us Criminals and *his blood cryeth for better things than that of Abel*; crying for pardon and obtaining it: for hereby atonement is made, pardon and forgiveness procured, God and Man reconciled.

Lastly,

Lastly, Consider it as a *punishment*, and then we shall find it such as gave God abundant satisfaction: for as much as it was an *equivalent commutation* for the punishment due to all mankind, and as such it was accepted of by God. And this appears from the *effect of it*, which was our *impunity and absolution*: for pardon of sin is the immediate and necessary result and consequence of his dying for us; he suffered, and we were absolved and discharged from all obligation to sufferings. And indeed if these sufferings had not bin of an equal value for the sufferings of all mankind, they would not have answered one of the main ends and reasons of inflicting them; which was to make a *compensation* to the justice of God, for the wrongs and injuries done to his authority by the violation of his Laws; in which consists the formal notion of punishment, as it is *πρωεία*; which is to be distinguished from that sort of punishment, which we call *castigation*, as *Aristotle* hath well observed: forasmuch as chastisement is for the sake and for the good of him *that suffers*; but *vindicta*, vengeance, which is the most proper sort of punishment, is for the sake of him *that inflicts the sufferings*.

That we may understand this aright; we must know that this latter sort of punishment, which we call *πρωεία*, or *vindicta noxæ*; when inflicted by God, may have a double aspect; one, as it *looks forward*, and as such it is both designed, and is likewise in it self, a very proper method to deter men from the practice of sin, who may read their own doom in the punishment of others: and thus it proves a good fence and security to the authority of God, by preventing the contempt and violation of it for the future. And when this is the chief and principal intendment of it, then it is properly called *ᾠδιδεγμα*, *punitio propter exemplum*; punishment for example sake; upon which account, the word *Example*, both in our own and the learned Languages is taken for punishment: to make a man

1 Arist. Rhetor. Lib. 1. Cap. 10. Διαφέρει ὅ πρωεία καὶ κόλασις· ἡ μὲν γὰρ κόλασις, τὸ πάροντος ἐνεχθ᾽ ἐστιν· ἡ δὲ πρωεία, τὸ ποίνοντος, ἵνα ἀποπληρωθῇ. Vid. Aul. Gell. Lib. 6. Cap. 14.

an Example being the same thing as to punish him for Example, and to deter others.

But 2dly, It *looks backward likewise*, and then it is inflicted by way of *compensation* for the wrongs done to his Authority; the injury which he sustained by the disobedience and contempt, being in some measure recompensed by the punishment. It hath bin reasonably doubted, whether men in inflicting punishment, may aim at any such personal reparation, abstracted from the publick good; but there can be no doubt made of this, with relation to God, by any that believe the eternity of Hell torments (as I have elsewhere shewed *part. I. p. 33.*) which can have no other end but the *satisfaction of divine justice*. They are not inflicted for the good of the parties punished, and so are not to be reputed, *ωδαινέσις*, or *καλαίσις*, Chastisements or Monitions, to them who are placed out of the *reach of pardon*, and all *possibility of amendment*. They are not inflicted for example, and to deter others from the like practices: they who are in Heaven stand in no need of such warnings: and they who are in Hell, are absolutely incapable of receiving any benefit by them: and I know no middle place in which any are lodged who may be advantaged by them.

Now let us consider the sufferings of Christ (which we have already proved to be a punishment) under either of those two former notions, of *ωδιδάγμα*, or *πρωεία*, and then we shall find that they were, and must be *satisfactory* to the Justice of God. First, if Christ was punished for example, and thereby to deter men from the commission of sin; that thereby they might be thoroughly convinced of the heinous nature of sin, and God's high displeasure against it, in punishing it so severely in the *person of his own beloved Son*; then in this sense it must bear a *proportion* to the crimes to be remitted, otherwise it would not have answered the ends of inflicting it: a slight punishment would have been next to impunity, and would rather have encouraged, then deterred men from sinning for the future. 2dly, If his punishment was *πρωεία vindicta noxæ*, then, as *Aristotle* before acquainted us, it must be inflicted for
the

the sake of the offended party, and not only so, but in such a manner, *ὡς ἀποπληρωθῇ; ut ei satisfiat, ut ejus animus expleatur;* that he may be satisfied; and therefore it must bear a *just proportion* to the offence, and be full as much as Justice can claim, otherwise it will not be *completely* satisfactory. If it doth but satisfy in part, then that justice in God, (which as we have formerly shewed was *πρωτοῦ ἀπαίτησις*, the attribute that demands punishment) will still be demanding it, and never cease to do so, till it be fully satisfied.

Neither can we here fly to the pleasure of God, and say, any thing is satisfactory which he will accept of as such: for here we are to consider the reason and end of the infliction. Indeed, if we consider things only in themselves, perhaps God might have found out a way for the salvation of Sinners, without demanding perfect satisfaction; or, as some may think, without any punishment at all: but when we consider, that now he hath declared his pleasure, that he will not pardon sin, nor shew *his mercy* to the sinner, except in such a way as may *satisfie his justice*; in this case we must consider now, not only the *pleasure of God* considered abstractedly in it self; but his pleasure with relation to *his justice*; and then the nature of the punishment at the same time comes under consideration, which must be such as may satisfy the demands of that justice; which it cannot do except it be proportioned to the offence, and of an equal value to the punishment remitted. And such was the punishment of Christ, a thing of *Infinite value*, which was derived to it from the *dignity of his person*; who was the Son of God, *equal to his Father*, and therefore was able to make him a sufficient compensation, and did so by dying for us.

And this the Apostle admirably and irrefragably makes out in several places of his Epistle to the *Hebrews*, where he discourses of the perfection and dignity of the Sacrifice of Christ, and its preeminence above all the Sacrifices of the Law; and particularly in this, that *whereas the blood of bulls and goats, &c. could sanctifie to the purifying of the flesh, the blood of Christ could purge the Conscience from dead works*, Heb. 9. 13, 14.

Here, first I suppose it will be granted, that the *purging of the*

the Conscience in this place, denotes the removal of the guilt of sin. This is own'd by the *Socinians* themselves, and therefore need not be proved. 2dly, That guilt is nothing but an obligation to punishment. 3dly, That the death of Christ was properly a *punishment*. I know this is denied both by the *Socinians*, and the followers of *Episcopus*, but is owned by all other Christians; and therefore I shall here take it for granted, having in some measure proved it to be so before. Now if the death of Christ be a punishment, then his blood must remove the guilt of sin, by satisfying Justice which is that attribute in God that demands punishment, there being a necessary and essential relation between them. 4thly, That the blood of Christ purges the Conscience, *sua vi & efficacia*, by its own proper *virtue and efficacy*; which efficacy can consist in nothing but this, that the death of Christ was of equal value to that punishment which the Law threatned, and Justice therefore demanded. For when a man hath fully undergone all that the Law requires; then all obligation to further punishment, naturally and necessarily ceaseth. Now from all this it must unavoidably follow, that the death of Christ was a *just and equal Compensation* made to the Justice of God, and therefore a *true and proper Satisfaction* for the sins of the whole world. Neither ought we here to have recourse to the divine *pleasure and estimation*; as if the sufferings of Christ were therefore only *Satisfactory*, because God the Father was pleased to esteem them such: for tho' in this case the *Consent* of God was absolutely necessary, to render the punishment of Christ available for the impunity of others; for God might have demanded the life of the Criminal, and have refused any *Compensation*, tho' often times a greater value than it, if he had so pleased: but supposing this consent, then I say, that the virtue and efficacy of Christ's death, is not to be taken only from the approbation and appointment of God, but from the intrinsic value of that death it self; otherwise the Apostles arguing would be of no

¹ *Pretium quod Christus persolvit, juxta Dei patris estimationem persolutum est.*
Limb. Lib. 3. cap. 21. Sect. 3.

force. *The Sacrifices under the Law could not take away sins*, Heb. 10. 11. *The blood of bulls and goats could only sanctifie to the purifying of the flesh*; that is, the blood of those Sacrifices could only wash off the legal uncleanness, and remove the political and temporal guilt; but still the Criminal might stand guilty before God, and be obnoxious to his vengeance. *But the blood of Christ can purge even the Conscience*, Heb. 9. 13, 14. that is, can absolutely extinguish the whole obligation to punishment both Temporal and Eternal, and set the man right in the esteem of God, and restore him entirely to his favour. Now if in interpreting these words we must have recourse only to *the pleasure of God*; then it amounts to no more than this: That under the Law God did not think fit to appoint the blood of *bulls and goats*, to make expiation for the inward guilt of sin; but now he hath been pleased to accept of the blood of Christ to that purpose; tho' it be not of equal value nor bears a just proportion to the offences which are remitted by it. How doth this shew us the *superlative virtue and excellence* of the blood of Christ, above that of the legal Sacrifices? All the difference at this rate, is the divine acceptation, not in the things themselves.

Nay, saith the Apostle, *it is not possible that the blood of bulls and goats should take away sin*. How not possible? Could not God Almighty who had the power of pardoning, have granted it (I mean a full remission of all sins past and to come) upon what terms he pleas'd? I suppose the *Socinians* and *Rem.* will not deny but he might. How then was it impossible? why truly it was so, if ye consider these Sacrifices in themselves; they were not of *equal value* to the lives of men, which were forfeited, and therefore they *could not, sua vi*, nay, it was *absolutely impossible* that they should by their own force and worth, make a full compensation to the Justice of God, and thereby expiate the inward guilt of sin. But what they

¹ Deo ius absolutum est declarandi, quo pretio sibi satisfieri velit. Sane si ex voluntate Dei, veteris Testamenti victimæ sufficere potuerunt, ad expianda minora populi delicta, &c. Quid ni & ex eadem illa voluntate Dei, sanguis Jესus Christi sufficiat omnibus totius mundi peccatis expiandis? Id. cap. 22. Sect. 5.

could not do, the blood of Christ hath done sufficiently and effectually ; it hath *thoroughly purged the Conscience* both from guilt and terror ; having removed all the obligation to punishment, and all the fears and expectation of it : for *by one offering he hath perfected for ever them that are sanctified*, Heb. 10. 14. He hath laid down his life, *the life of him that was God*, which was worth the whole world, and consequently his death was an equal exchange for the punishment due to all mankind : wherefore it need not be repeated, as were the legal Sacrifices by reason of their imperfection ; for now once for all he hath entirely *put away sin by the Sacrifice of himself*, Heb. 9. 26. and all his devout worshippers, *being once thoroughly purged, have no more conscience of Sin*, and consequently have no need of a new Atonement and Expiation to be made.

Add to all this, that the Church of God in all Ages, hath accounted the sufferings of Christ to be truly and properly *Meritorious* of pardon, and therefore the devout members of it have always recommended themselves to the favour of God, *thro' the Mediation and by the merits* of his Son. For tho' pardon of sin, with respect to us sinners, be an act of *pure Grace and mercy*, of undeserved kindness and compassion in God ; yet with respect to Christ it hath the notion of *a debt*, which he hath a right and title to in point of strict Justice ; and therefore claims it as the purchase of his blood ; which was a price of equal value to all the benefits of the new Covenant, which were thereby obtained. And therefore now in his *glorious Intercession* at the right hand of his Father, we must not imagine or represent him to our selves in the posture of an *humble Suppliant*, entreating and begging mercy and pardon for his faithful servants, as matter of Grace and Favour ; but claiming and demanding it ; and saying, *Father, I will that they who repent and believe in me*, (for he who hath purchased the blessings of the new Covenant for us, having the free disposal of them, may with the consent of his Father, bestow them upon whom, and upon what conditions he thinks fit) *should be absolved and pardoned ; I will that they whom thou hast given me be with me where I am, that they may behold my glory, and partake of it ; for thou hast loved me ; and I would have thee to love them as thou hast loved me*, Joh. 17. 23, 24.

From

From which words it seems to be plain, as our ¹ Writers have observed; that the sufferings of Christ are not only an *equivalent commutation* for the punishment due to men, so that now, neither the honour of God, nor his justice can stand in the way of the Sinners pardon; but indeed are more than a compensation, *preponderating our guilt*, and purchasing for us, not only remission of sins, but likewise Eternal life; which is not necessarily included in pardon and forgiveness.

This is the Catholick Faith and Doctrine, concerning this *great and fundamental Article* of the Christian Religion, which is plainly revealed in the holy Scriptures, embraced by the Church of God in all ages since the first planting of one: and the substance of what they have believed and delivered down to us, is briefly and comprehensively summed up by our Church in the Prayer of Consecration, in the Office for the Communion; *That Christ by suffering death upon the Cross for our redemption, made there a full, perfect, and sufficient Sacrifice, oblation and satisfaction, for the sins of the whole world*, Or as we have it in our thirty first Article, *The offering of Christ once made, is that perfect redemption, propitiation and satisfaction, for all the sins of the whole world, both original and actual.*

But this which hath been so plainly delivered in the Scriptures and taught by the Catholick Church, hath been and is as plainly and boldly denied by the *Socinians*, who tell us, that this whole account of the redemption of the world by the death and sufferings of Christ, as it is stated by us, is *2 false deceitful, absurd, pernicious*, and I know not what. First, they say it is *Erroneous*, as being against both reason and Scripture. Against reason, which informs us that it is repugnant to the known rules of Justice to punish an innocent person: and such by our own confession our blessed Saviour was. And what is thus the dictate of reason, is likewise the voice of God in Scripture, who hath declared his pleasure, *that the fathers shall not be put*

¹ See Dr. Scot's *Christian Life*. p. 2. vol 2. Sect. 5.

² *Et si nunc vulgo Christiani sentiunt, Christum morte sua nobis salutem meruisse, & pro peccatis nostris satisfecisse, quæ sententia fallax est, erronea & admodum perniciofa.* Cat. Racov. de Proph. Chri Munere cap. 8.

to death for the children, nor the children for the fathers, but every man shall be put to death for his own sin, Deut. 24. 16. But yet when we come to examine this matter, we find that the Socinians¹ are forced to acknowledge that God did very grievously afflict his Son, delivering him up to a painful, infamous, accursed death for our sakes, and for our sins; that is, to deliver us from the dominion, and guilt of them: But this must by no means be accounted a punishment. Now I durst refer this matter to any indifferent person, and let him judge, whether is most agreeable to the dictates of plain natural reason, to afflict and torment an *innocent person* without any demerit; or to punish a person who stands in the room and place of Sinners, having voluntarily taken upon himself all their guilt, and being willing to undergo their punishment, that thereby he may purchase for them indemnity and pardon.

If we appeal to the suffrage and voice of mankind speaking in the Laws enacted by them, then we shall find that it is not repugnant to Justice to punish a *Sponsor or Proxie* for the crimes, and in the room of the *offending party*; this having been the practice in some cases, and for some weighty reasons, of the most civiliz'd Nations of the world; especially where there was the consent of the suffering person. But we have no examples of innocent persons among them, whom they have *afflicted and tortured*, and delivered up to execution, without any such reasons and considerations.

And then for the Scriptures; the sufferings of Christ are mentioned there in such a manner, as that the ² Socinians themselves are forced to acknowledge, that they may in some sense be called punishments. And if this be so, then one would think that tho' our opinion concerning the Redemption of the world by the death of Christ were a mistake; yet it might be ac-

¹ *Deus, non ut sibi satisfaceret, sed ut nos ipsius ingente peccatorum remissionis beneficio frui possemus, filio suo non pepercit; & quamvis ab omni prorsus scelere immunem, tanquam Scelestissimum hominem, detestabili imprimis & atroci morti eum tradi voluit.* Socin. de Chr. Serv. p. 30. cap. 2. ² *Merito dici potest, Christum qui peccatum non fecit, peccata nostra sustinuisse, & si placet, pœnas quoque aliorum dedisse,* Id. Præl. Th. cap. 21. *Ita in Christum ideo iniquitatem omnium nostrum incurrisse, adeoque ipsam iniquitatis poenam à Deo in Christum coniectam fuisse scriptum est, &c.* Id. Ibid.

counted a pardonable mistake; and such as wise and considering men might fall into. No, say these men; it is a *vain, absurd, ridiculous error*. ¹ It is *nugatoria fabula, absurda vulgi fabula*, a meer trifling fable, an ill contrived story, fit only to be imposed upon vulgar and illiterate persons. It is ² *Commentum ex curiosorum hominum cerebro natum*, the contrivance of some idle persons, who had nothing else to do but to please and make themselves sport with the errors and mistakes of silly people. Nay it is ³ *vanum somnium*, an idle dream, in which so many incoherent and extravagant things are put together, that a man who was awake and had his eyes open, could scarce ever have thought on them.

In short, that *Covenant* which we say was entred into between the Father and the Son for the Redemption and Salvation of mankind, was not a *real transaction*, but only *transacted* upon the Theater of some vain mens imaginations, who first invented, and then imposed this story upon the World: there was nothing in it but fancy and fiction, and the whole project is *purely dramatical*: so that at best it is but a Fable, and a Fable very ill contrived too, which doth not look like the result of a judicious and deliberate compofure; but seems to be the work rather of a roving wandering fancy, scarce fit to be represented upon a Theater: and therefore ⁴ *Smalcus* is not without reasonable hopes, *that both the Play and the Actors will be chased off of the stage, and dismissed thence with the contempt and scorn and hisses of the Spectators*.

Nay if we believe these men, it were much better that this whole matter were a Fable, than that it should be true in point of reality and fact. For if there were any such agree-

¹ *Nullum Christi meritum agnoscimus, & pro nugatoria fabula id totum habemus.* Smal. Disp. 2. contra Franz. *Hec prædicta evertunt funditus istam de Dei iræ placatione, & satisfactione, non minus periculosam, quam absurdam vulgi fabulam.* Idem. Refut. Smigl. cap. 28.

² Id. Hom. 4. super 1. Cap. 1. Joh.

³ Ostorod. apud Pelt

⁴ *Cum Demonstratum sit Christum non esse verum Deum, quid aliud expectes, quam ut Smiglecius cum sua monstrosa de satisfactione Christi sententia exhibitus & expellus ex hac scena dimittatur.* Smalc. Refut. Nov. Monst. Nov. Arr. Cap. 33.

ment between the Father and Son as we say and believe, it could be nothing else ' say they, but a plain contrivance between them to gull and impose upon the World. For since God was not *angry* with mankind, what need was there that his Son should endeavour to *pacify* him? what need was there, that Christ should suffer so much to *move God* to do that, which he was of himself *inclined*, nay indeed *resolved* to do beforehand? In short, since God could have forgiven men their Trespases without any satisfaction, which would have bin an act of true bounty and liberality, and as such it is every where proclaimed in the Scriptures; why should he desire Christ first to pay him the debt, and then that he might liberally remit it? What is this but to take a *needless Circuit*, to go a great way about to compass that, which might have bin effected more compendiously; and indeed can be nothing less than *downtright collusion and imposture*?

Gracious God? can any Christian ear bear these reproaches tamely and without a just indignation? I dare appeal to any the most *moderate and indifferent* Christian among us; if with *all zeal and concern* for the Christian Religion, he hath not likewise shaken of all *true sense and belief of it*; whether it be fit for any man to hear the great and adorable mysteries of our Religion thus scouted and ridiculed, and treated with so barbarous, and such unsufferable insolence and scorn; and not to shew a just resentment. What? hath it in all ages bin accounted a piece of justice which we owe to our friends, to vindicate their memory or reputations from injury and defamation; and hath not the warmth which hath bin shewn upon such occasions bin accounted, not only a just but a generous indignation? And can we sit down like persons unconcerned, when we see and hear the wise and admirable contrivance for the Salvation of mankind, together with the great contrivers of it thus derided and defamed, and thereby exposed to the contempt and laughter of *Buffoons and Atheists*? Certainly whatever excuses we may make, or with whatsoever specious names and titles we may think fit to varnish over our silence and reservedness in this affair; yet all unpre-

I Cum potuerit Deus sine ulla solutione debitum universum remittere, quid circuitu isto inutili opus fuit, & collusione quadam? Socin. Præl. Th. cap. 15.

judiced standers by will account it; not the effect of *Christian moderation*, but of *unchristian lukewarmness* if not *perfidiousness*, in the cause of God and his Holy Religion.

But to proceed, this Opinion which hath prevailed among Christians concerning the Redemption of the world by Christ, is not only an *absurd*, but likewise (as the Socin. tell us) a *very pernicious error*: it is not an idle fancy which may do no great harm, but a very dangerous mistake; such as is first, ¹ harmful to the Souls of men; as being one of the great hindrances of their Salvation, tho hitherto it hath bin looked upon as the best, & indeed the only means of obtaining it. So that we had need look carefully about us, least we mistake our way to happiness, and think that to be the road to Heaven, which will directly lead us to the chambers of darkness and eternal death. And this is like to be *our* ² case, if we believe these men, for this doctrine concerning the reconciliation and satisfaction of God by the sufferings and death of Christ, totally overthrows (say they) the whole method of our Justification and Salvation: for as this *λύτρον*, *this ransom* that we have talked of, and which we say was paid to the Justice of God as the price of our redemption, was *no real* but only a *fiction* imaginary payment; so the *deliverance* which we expect thereby from the dominion of Death and the Devil, will prove in the conclusion to be but an *imaginary deliverance*: *verbo tenus tantum servabimur, re autem ipsa in æternum condemnabimur*, saith Socin. So that we had best examine matters thoroughly, and consider what is fit to be done, before we adventure too rashly to *rely upon the merits* and satisfaction of Christ; for they who do so are like to find them but a *broken reed*; too weak to support the weight that is laid upon it: or rather like a *broken staff*, which will not only fail, but enter into the side of him that leans on it, and pierce him thorow with many sorrows.

¹ Cedo quæ hæc opinio est perniciofa? R. ad eum modum quod hominibus fenestram ad peccandi licentiam aperiat, aut certe ad socordiam in pietate colenda eos invitet. Catech. Racov. de Proph. Chr. Mun. cap. 8. vid. Socin. Lib. Suaf. cap. 2.

² Et certe nisi aliam salutis nostræ rationem ineamus, quemadmodum, &c. verbo tenus tantum divinæ justitiæ id, quod nos illi debemus persolutum est, re autem ipsa nihil solutum fuit: sic verbo tenus tantum servabimur; re autem ipsa in æternum condemnabimur. Id. de Chr. Serv. p. 3. cap. 4.

How may some Christian say? are not the merits of Christ of strength and force enough to bear the weight laid upon them? was not he God as well as man, and did not his divine nature communicate an extraordinary value to his sufferings; whereby they become, as was said before, *a full, and perfect satisfaction for the sins of the whole World*? No, no, people have indeed for many years past, bin imposed upon and gulled with such idle stories; but really there is no such matter.

For first of all, supposing Christ to be such an extraordinary person as we imagine, yet the dignity of his nature will add no worth to his sufferings; *1 for with God there is no respect of persons.* But *2dly*, suppose there were, yet there was nothing *singular or extraordinary* either in the person or sufferings of Christ, which should induce us to imagine, that any satisfaction either was, or could thereby be given to God for the sins of men. And therefore in short, as there is no communication of idioms or properties from one nature to another: so there is as little communication of value and dignity from the nature to the punishment. Therefore tho' Christ *was stricken, smitten of God and afflicted*; yet this really signifies no more ² than if the same were done to any ordinary man; nay these strokes are of no more virtue, than if they were laid upon the body of a Beast, or upon the back of an Ass, or a Mule which have no understanding. Thus do these wretched men, in the heat of their opposition to our blessed Saviour, rise up to the highest pitch of wickedness and fury; like the Jews of old, being full of all envy and mischief, they speak against the things revealed by the spirit of God, *contradicting and blaspheming.*

And now I must again address my self to the Christian Reader, and beseech him by the mercies of God, and the bowels of Christ; nay, I must conjure him by the remembrance of his Agonies and sweat in the Garden, of his bitter death and passion, that he would not suffer *the blood* of his Saviour (that *precious blood* that was

¹ Id. *ibid.*

² *Quocirca, si plaga, puta hominis corpori inflata, nullam per se vim majorem habere potest, quam si eadem bestiæ alicui inflata fuisset; multo magis quicquid passus est Christus nullam majorem vim per se habere potest, quam si quilibet purus homo idem passus esset. Ibid.*

shed for his sake) to be thus slighted and undervalued, and *esteemed but as a common or a prophane thing*. For what will be the issue and consequence of this, but, when these men have brought down the price of it *so low*, that others should *trample it under their feet*.

But to proceed, as our Doctrine concerning Salvation by Christ is *prejudicial to the Souls of men*, so it is, if we believe the *Socinians*, *highly injurious to the honor of God*; ' for hereby we rob God of the honor of his Justice, equity, liberality, and beneficence, which the Scriptures every where do so highly magnifie: nay, instead of a *benigne and munificent Deity*, we form to our selves the notion of a *mean, cruel, sordid, illiberal Being*, and thus to represent God is the highest Impiety and Sacrilege. Add to all this, that since God could pardon the sins of men out of meer Grace and Bounty, now to make him require strict payment and satisfaction to his Justice before he would do so; *is, say they*, an argument of barbarous and savage cruelty, rather than of kindness and liberality.

Therefore to conclude this point, and to sum up all that they have said against this great Article of our Religion; in few words it amounts to this, that the Doctrine concerning the satisfaction of Christ, and the Salvation of the World by that means; is *a false, erroneous, foolish, absurd, whimsical, pernicious, impious, monstrous, blasphemous Opinion*². Would not any man think, that these wretches were censuring some position taken out of the *Alcoran*, which hath thus fallen under

1 *Quid vel absurdius, vel iniquius, ob eamque rem, cum de Deo loquimur, magis impium ac detestandum excogitari potuit? Is qui omnis æquitatis ac rectitudinis fons est, tam iniquum & prævum facinus contra suum ipsius decretum admiserit? Cujus si rationem diligentissime inquiras, nullam profecto reperiens, ut hic non summæ iniquitatis tantum & pravitatis, suprema cum impietate, Deus accusetur; sed extremæ quoque inscitie ac fatuitatis, per turpissimam atque indignissimam blasphemiam & contumeliam infimuletur. Id. cap. 3. ejusd. lib. Quid enim causæ fuit, ut in istum finem filium suum innocentissimum Deus tam dira & execrabili morte affici voluerit, cum satisfactione ista nil opus esset; ita & liberalitas perit, & pro beneficentissimo & munificentissimo Deo, immanem & sordidum, suprema cum impietate nefandoque sacrilegio, nobis confingimus. Id. cap. 2.*

2 *Satanas per anile Commentum de præterno Dei filio obscuravit doctrinam de Christo: & salutarem de ipsius munere doctrinam, per absurdum, perniciosum, blasphemum dogma de Christi satisfactione fæde conspurcavit. Smal. Refut. Nov. Monstr. Nov. Arr. cap. 27.*

So great and heavy a Condemnation? No, it is no less than one of the most important and capital Articles of our Religion, embraced by all good Christians, not only as the *object of their Faith*, but likewise as the *foundation of their Hopes*, which are entirely subverted when this Doctrine is once overthrown. And yet I will be bold to say, that there is not one, no not the *worst passage* in all that impious bundle of lyes, errors and absurdities before mentioned, that equals, (at least doth not exceed) *the best part of our Gospel*, in point of *folly, falshood and impiety*, if what these men affirm of it be true. The Church of God hath now for many ages laboured under some strange and unaccountable infatuation, in mistaking such a gross, senseless, Opinion, for one of the main and principal parts of their Faith. But it is high time to rectifie this mistake; and whatsoever Religion we may think fit to make choice of, we cannot (at this rate) choose a worse than the Christian, if this doctrine makes up (as most think it doth) a main part of it.

And therefore I cannot much wonder at the story that is told, of a certain *Socinian* or *Socinians*, who applied themselves to *Ben Hamet*, late Embassador here from the Emperor of *Fex*, and proposed in behalf of themselves and their brethren, that a good correspondence might be settled, and a close League enter'd into, between the *English* Unitarians, and the Orthodox Churches of *Algiers* and *Morocco*. And if such passages as these shall be published, and permitted to pass uncontrolled among us; the minds of many may in good time be disposed, to exchange the *Bible* for the *Alcoran*, as they say, some ' of the most eminent Unitarians in the last Age did.

Upon the whole, we may hence be convinced, what great reason we all have to *contend for our holy Faith*, and to vindicate it from the calumnies and slanders cast upon it by these ungodly men, who thus openly, with unparallel'd insolence and malice, reproach and vilifie our doctrine; and who (as it is to be feared) would shew no great tenderness to our persons, if they had us in their clutches; *God keep us out of them*. And this, as it is a duty incumbent upon all Christians, according to

1 Paulus Alciatus, Adamus Nauferus, &c.

their circumstances and abilities; so is it in a more particular manner upon us, who are dedicated more immediately to the service of Religion; and who must not only give an account of our own actions, but are likewise accountable for the Souls of others committed to our charge. It is true indeed, that they who are engaged in this service, must look for many (and those not small) discouragements: they must expect, that their labours in this kind shall be *undervalued*, their writings (if they have leisure and inclinations to commit any thing to writing) *censured*, nay, their intentions *misconstrued*; and it is well if they escape so, and have not likewise their *persons defam'd* into the bargain.

But none of all these, should prove a discouragement to any good man, and hinder him from doing his duty. And indeed he deserves not *the name*, and much less *the blessedness* of a true Christian, who cannot be content to suffer more than all this comes to, for the sake, and in the defence of his blessed Lord and Master, who hath done and suffered so much for him. Nay, not only the consideration of our duty, but that of our truest interest, should make us willing to be engaged in this holy warfare: for in the conclusion, it will appear to be much better, that we be found (if the will of God be so) among such who *suffer for the truth*, than in the number of them who *persecute*, or those who *betray it*. Tho' indeed, a notable pretence hath been found out, wherewithal to palliate and varnish over this treachery; and that is, the pretence of *moderation and tenderness* towards these dissenters from us, I mean in our doctrine, nay, in the fundamental doctrines of our holy Religion, if there be any such.

By this we may see, that the Devil is become wiser now in this last Age, than he was formerly. And it is no wonder, that the older he is, the craftier he should likewise grow. In former times he set himself with all his might to overthrow the Christian Religion, by *methods of his own contriving*; by inhumane and bloody persecutions, by Racks and Gibbets, Grid-Irons and Fiery Furnaces, Crusadoes and Inquisitions. But all these proved ineffectual: for tho' hereby he destroyed the *persons of Believers*, yet their *Faith* survived the malice of their Enemies, and like the *Phoenix* rose more gloriously out of the ashes of the *Martyrs*.

Now he is resolved to try a new method, and to fight against God *with his own weapons*: For *Reason*, which is the great gift of God, must now be made use of to *overturn Religion*; and the *Graces of God's Spirit*, among which meekness and moderation (I do not mean the hypocritical and designing pretences to them) which are none of the least; must help to undermine *the Doctrines* which he hath revealed.

Many things might be said upon this subject, which ought not to be crowded together into too narrow a compass, as very well deserving a larger room; Therefore I shall say no more of this matter at present: only I shall crave leave to renew my address to my Brethren of the Clergy, and desire them not to be discouraged or affrighted from *contending for their holy Faith*, by reason of any charge, or imputation that may be laid on them, of being turbulent or contentious persons for ~~so~~ doing. If we have ill names given us, we cannot help it, we must go on in the discharge of our duty. We are by a *second Consecration*, besides that at our Baptism, devoted to the service of our great Lord and Master; we are not only *Souldiers*, but *Officers* in those Companies of men who are listed under Christ's Banner, and therefore are obliged to fight under it, against all the Spiritual Enemies of his Kingdom. And we may rest assured, that when our great *General*, and the *Captain of our Salvation* comes to take an account of our behavior, we cannot desire to be found in any better posture, than *standing up* in defence of his Honour, and the holy truths which he hath published to the World: *Happy are those Servants who shall be found so doing when their Master comes*. And if in other things they are found likewise performing their duty (for we must not think to make the doing of one part, commute for the neglect of the rest) they shall receive approbation and praise from the mouth of their once Crucified, but now Glorified Redeemer; who when their Souls are dismissed from the *Embraces* of their Bodies, will stand ready to receive them into his *own Armes*, and will welcome each of them with that blessed Sentence, *Euge bone serve, well done good and faithful servant*, thou hast been faithful in the discharge of thy trust, *enter thou into the joy of thy Lord*.

The End of the Second part.